

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortabas,  
men have evigt Liv.

# HYRDE N

## Jeg er den gode hyrde

Joh. 10, 11

Den som tror paa ham,  
bliver ikke dømt; den som  
ikke tror, er allerede dømt,  
fordi han ikke har troet  
paa Guds enbaarne Søns  
Navn.

Haugen, Rev. Arnold K.  
mar33

10de aargang

Winnipeg, Manitoba, Paasken 1934.

Nr. 4

### LANGFREDAGS-BETRAGTNING

Tekst: Joh. 19, 4—5 og 16—19.  
Av Formand J. J. Akre, Melville, Sask.

### DET GUDDOMMELIGE SEGL.

Paaskepreken av pastor Johan Hilland, Regina, Sask.

Bønn: Skriv dig Jesus paa mitt hjerte  
O min Konge og min Gud.  
At ei vellyst eller smerte  
Dig formaar aa slette ut.  
Denne inskrift paa mig sett:  
Jesus utav Nasaret,  
Den korsfestede min ære,  
Og min salighet skal være.

Ja, skriv dig paany paa mitt hjerte idag,  
Herre Jesus, idet jeg atter ser dig som  
Guds Lam, som bærer verdens synd. Amen.

Pilatus gikk da atter ut og sa til dem:  
“Se, jeg fører ham ut til eder, forat I skal  
vite, at jeg ikke finner nogen skyll hos ham.  
Jesus kom da ut og bar tornekronen og  
purpurkappen. Og han sa til dem: Se, det  
menneske! — Da overgav han ham til dem  
for aa korsfestes. Saa tok de Jesus med  
sig, og han bar sitt kors og gikk ut til  
det sted som kalles Hovedskallestedet, og  
paa hebraisk Golgata; der korsfestet de ham  
og sammen med ham to andre, en paa hver  
side, og Jesus midt imellem. Men Pilatus  
hadde ogsaa skrevet en inskrift, og den satte  
han paa korset; der var skrevet: Jesus  
av Nasaret, Jødernes konge.” —

Kjære medforløste! Dette er hovedtrek-  
kene i det som skede med Jesus paa Lang-  
fredag. Se, det menneske, sier Pilatus til  
jødernes idet han stiller Jesus frem for dem,  
hudstrøken, tornekronet og med purpur-  
kappen paa. Vi stanter foran dette syn  
og synger med Bernhardt av Clairvaux:

O hoved, høit forhaanet  
Med blodig saar og ve!  
O hoved, tornekronet  
til smerte spott og spe.  
O hoved som har været  
Tilbedet idelig,  
Men nu saa høit vanæret,  
Vær hilset hjertelig.

Hvo turde saa bespytte  
Det edle aasyns pragt?  
For hvilket sig maa flytte  
Med frykt all verdens makt?  
Hvo har de bleke kinner,  
De øines deilighet,  
Hvis like man ei finner  
Saa skammelig tilred?

Min Jesus, du er saaret  
For mine synder saa.  
Jeg burde have baaret,  
Den straff som paa dig laa.  
Se hit, her staar jeg arme,  
Fordømt til vredens ris.  
Dig over mig forbarme,  
Ditt naadeglitt mig vis.”

Se der Guds Lam, som bærer verdens  
synd! saa døperen Johannes idet han pe-  
ker paa Jesus, og dette setter vi som over-  
skrift over vor Langfredags-betragtning.

Se der Guds Lam, som bærer verdens  
synd!

Jesus har forut talt om dette i Salme  
40, 7—9, hvilket gjengis i Hebr. 10, 7 saa-  
ledes: “Da sa jeg, Se jeg kommer—i bok-  
rullen er der skrevet om mig—for aa gjøre  
O Gud, din vilje.” Og nu ser vi ham for  
oss idag som den der gjør det Gud vil han  
skal gjøre. Gud vil at alle mennesker skal  
bli frelst, og for at denne Guds vilje skal  
ske er det at Jesus kommer og lider straf-  
fen for alle mennesker, i alle menneskers  
sted. “Straffen laa paa ham.” Derfor  
sier han, idet han oplater skrifterne for de  
to under vandringen til Emmaus: “I daarer  
og senhjertede til aa tro alt det som profe-  
terne har talt. Maatte ikke Messias lide  
dette saa gaa inn til sin herlighet?” Ja, Je-  
sus maatte lide det han led og derved sone  
for vore synder. Gud tok alle menneskers  
synder, verdens synd og la den paa Jesus.  
“Han som ikke visste av synd, har han  
gjort til synd for oss, for at vi i ham skal  
vorde retferdige for Gud.” 2. Kor. 5, 21.  
Naar der synges: “Jeg legger min synd paa  
Jesus, det lyteløse Guds Lam,” saa er det  
forsaaavitt riktig at vi i tro og lydighet lar  
vor synd ligge der hvor Gud selv har lagt  
den, nemlig paa Guds Lam; ti det er Gud  
som har lagt vor synd paa Jesus. Det er  
denne sannhet Gud vil idag inprente oss,  
naar vi ser Guds Lam som bærer verdens  
synd. Straffen for synd er død. Naar Je-  
sus skulde lide straffen for synd saa maatte  
han dø. Derfor sier han i Joh. 10, 17—

18: “Derfor elsker Faderen mig, fordi jeg  
setter mitt liv til for aa ta det igjen. In-  
gen tar det fra mig, men jeg setter det  
til av mig selv.”

Det store og gripende i Jesu lidelse er  
at det er Gud som handler, det er Gud  
i Kristus som forliker verden med sig selv  
saa han ikke tilregner dem deres overtræ-  
delser. Det er Gud som gjør dette for  
den verden som han har elsket saa høit  
at han gav sin søn den enbaarne for den,  
for at hver den som tror paa ham ikke  
skal kortapes, men ha evig liv. Joh. 3,  
16. Gud vil at vi skal se paa dette Guds  
Lam slik at vi faar se Guds kjærlighet til  
syndere i det som sker.

Vistnokk er det onde mennesker som  
gjør det onde naar de plager og piner, spot-  
ter og slaar og tilsist nagler Jesus til kor-  
set. Likesom Josefs brødre var onde og  
gjorde det onde da de grep ham, rev kjor-  
telen av ham og kastet ham i brønnen og  
tenkte aa drepe ham og ennelig solgte ham  
som slave til kjøpmennene som kom forbi,  
endog de saa hans sjeleangst da han bønn-  
falt dem om naade, men de ville ikke høre  
ham; saaledes var ogsaa de mennesker onde  
som slo Jesus ihjel paa Langfredag. Men  
ikke bare de var onde som paa Langfredag  
gjorde dette, men ogsaa de som var med-  
skyldige i at det blev gjort. Ti Peter sier  
i sin preken Ap. Gj. 2, 23: “Ham slo I  
ihjel, idet I naglet ham til korset ved uret-  
ferdiges hender,” og her er vi alle med-  
skyldige. Men som Josef senere kunde si  
til sine brødre: “I tenkte ondt imot mig,  
men Gud tenkte det til det gode, for aa  
gjøre hvad der sker paa denne dag for  
aa holde meget folk ilive,” (1 Mos. 50, 20),  
saa kan Jesus nu si til oss: I tenkte ondt  
imot mig; men Gud tenkte det til det gode,  
for aa gjøre hvad der sker paa denne dag,  
for aa holde meget folk ilive.

Langfredag blev til en lang frelsens dag  
over den ganske jord. En utallig skare  
staar allerede frelst omkring Guds trone  
og synger Lammets sang og en stor skare  
er paa reisen til den himmelske stad og  
sanger enhver især:

“Mit liv det er i Jesu blod,  
Trods alle dødens pile.  
Gaar hele verden mig imot,  
Jeg deri har min hvile.  
Det lindrer alle sjelesaar,  
Forfrisker motet naar jeg gaar  
Beklemt med svare tanker.  
Naar mange plagers hvirvelvind  
Forvirre vil mit bange sind,  
Da er hans blod mitt anker.”

Isannehet Gud har vendt det til det gode,  
det sees ennu paa denne dag; ti

“Det ord om Jesu død og blod  
Det har saa sterk en tone,  
At det oppvekker den igjen  
Som døde for i synden hen  
Naar han det til sig tager.”

La oss da see paa ham som blev op-  
høiet paa korset likesom Israeliterne saa  
paa kobberslangen i ørkenen, for at vi like-  
som de kan bli ilive.

“Saa gjorde Jesus alting vel  
Han lot sig for oss føde  
Omsider pinlig slaa ihjel  
Stod op igjen av døde  
Til Himmelen for og herske skal  
Og bøte alt, hvad Adamsfald  
Til død og dom oss voldte.” Amen.

Sønderslitt av angstens mørke mare,  
og med savnets brand i bryst og barm,  
staar den lille svake venneskare  
trøstelsløs, forskremt forlatt og arm.

Deres tap ei mennesker kan fatte,  
grenseløs er deres sorg og nød —  
alle klager, alle ord er matte,  
alt er uten haap, ti han er død.

Sjønt de vete, at vennens blick er slukket,  
at hans hjerte intet føler mer,  
at hans øren og hans mund er lukket,  
maa de vise at de har ham kjær.

Tekst: Rom. 1, 4: “Jesus Kristus er godt-  
gjort aa være Guds verdige sønn ved op-  
standelsen fra de døde.”

Kjære Hyrdens lesere: Gledelig Paaske!

Den korsfestede Jesus Kristus er opstan-  
den fra de døde. Engelen har veltet ste-  
nen fra graven. Døden er opslukt av li-  
vet. Seieren er vunden! Dette er dagen  
Herren har gjort, kom, la oss fryde oss  
paa den. Det er isannhet Herrens Dag!  
Det er den kristne sabbatsdag. Ti likesom  
den jødiske sabbat danner avslutningen paa  
skapelsesverket saa danner den kristne sab-  
bat avslutningen paa Gjenløsningsverket.  
Det var derfor en ny dag som brøt frem  
over verden den første paaskedag. Det  
var en seirens dag. Hver søndag, den før-  
ste dag i uken, minnes vi Jesu seier over  
synd, død og djevel. Og vi minnes vor  
egen seier ved ham. Saa la oss derfor ogsaa  
denne paaske syngte vort høitidsvers:

“Han er opstanden! Store Bud!  
Min Gud er en forsonet Gud,  
Min himmel er nu aapen.  
Min Jesu seierrike død  
Fordømmelsernes pile brød,  
Og knuste mørkets vaapen.  
O røst, min trøst.  
Ved hans seier,  
Som jeg eier,  
Helved bæver.

Han var død, men se, han lever!”

Paasken er Guds Amen og menneskenes  
Halleluja! Dette høistemte uttrykk av den  
tyske biskop Draesecke lar sig vanskelig er-  
statte av noget bedre. Ti Kristi opstandel-  
se er Guds Ja og Amen til sønnens gjen-  
løsningsverk. Det er Guds innsegl paa at  
han ogsaa hadde gjort denne gjerning vel.  
Gud var tilfreds. Og det skal vi ikke gle-  
me at det i første rekke ikke kommer an  
paa om vi er tilfreds, men at Gud er til-  
freds.

Jesus kom til denne jord for aa lide og  
dø efter skrifterne. Derom kan der ikke  
være nogen tvil. Kun et eneste ord av  
Jesus selv fjerne all tvil i saa maate. Je-  
sus sier i Joh. 10, 17—18: “Derfor elsker  
Faderen mig, fordi jeg setter mitt liv til  
for aa ta det igjen. Ingen tar det fra  
mig, men jeg setter det til av mig selv.  
Jeg har makt til aa sette det til, og jer  
har makt til aa ta det igjen; ti dette bud  
fikk jeg av min Fader.” Disse gripende  
og dype ord er vaskelig aa fortolke; men  
vi har beviset i hans korsdød paa at han  
satte livet til — og i hans opstandelse har  
vi beviset paa at han tok det igjen.

Saaledes opfylte Jesus sin Messiasgjern-  
ing til det ytterste. Gud var tilfreds. Hør  
hvad Peter sier om dette. “Denne Jesus  
som I drepte ved aa henge ham paa et tre,  
han ophøiet Gud ved sin høire haand til  
høvding og frelser.” (Ap. Gj. 5, 30—31.)  
Faderen har i Kristi opstandelse fra de  
døde for alle tider slaatt fast at Jesus har  
opfylt alle de krav som var stillet ham og  
at han er nokk til frelse for alle menne-  
sker. I Jesu Kristi opstandelse tilbakevi-  
ser og forkaster Gud alle andre frelsesveier  
og frelsesmidler. Kun det fullkomne men-  
neske, Jesus Kristus, den annen Adam, er  
anerkjent. Ingen annen og intet annet.  
Gud tilbakeviser ethvert forsøk et skrupelig  
menneske gjør paa aa frelse sig selv.

Varsomt løser de med ømme hender,  
tornekvistene av vennens haar.  
Og mens hjertet svir og øiet brenner  
tvetter de den dødes mange saar.

Han skal sove i sin trange bolig,  
— av en rik, men fryktsom venn beredt —  
han skal sove stille, søtt og rolig  
i sin myke, hvite gravlin klett.

Stille! Over dødninghvalen hviler  
foraarsnattens tause, milde fred.  
Vennlig over klippegraven smiler  
tusent stjerneblink fra himlen ned.

— Edin Holme.

Dette er den sannhet vi burde se klart  
naar vi paaskemorgen sammen med dis-  
cipleerne stirrer inn i den grav som Jesus  
har forlatt. Vi burde se vor egen hjelpe-  
løshet og hvor naraktig det er aa prøve paa  
aa behage Gud i egen kraft. I paaske-  
evangeliets søkelys blir dette ennu mere  
klart for oss enn i korsets skygge. Jesus  
Kristus er seierherren. Han har fullbragt  
alt. Gud er tilfreds.

Saa er da intet haap for oss utenfor den  
Opstandne Frelser. Vi maa flytte inn i  
ham skal vi bestaa for Gud. Han er vei-  
en, sannheten og livet. Vi kommer ikke  
hjem til Gud uten gjennom ham. “Men  
den som tar imot ham gir han retten til  
aa bli Guds barn.” (Joh. 1, 12). Og da  
er det vi kan med jubel i vor sjel stemme  
i og syngte:

“Jeg har vundet, Jesus vandt;  
Døden opslukt er til seier,  
Jesus mørkets fyrste bandt,  
Jeg den kjøpte frihet eier;  
Aapen har jeg himlen fundet,  
Jesus vandt og jeg har vundet.”

I Kristus er det at Gud besegler vort  
barnekaar og vor arverett. I han er vi  
frifunnet! I ham finner vi vor retferdighets  
skinnende skrudd. I ham fortsetter Gud  
med sitt helliggjørelsens verk i oss, fjerner  
synden, tar bort hver syndig lyst og til-  
slutt ogsaa muligheten for enhver syndig  
tanke i sitt himmelske rike. I Kristus haa-  
per vi aa bli fullkommen liksom han er  
fullkommen. I Kristus skal ogsaa vort le-  
geme bli fullkommengjort og vi skal seire  
over døden.

“Ti frykter jeg ei død  
Ei jordens grav og skjød  
Mitt støv vil Jesus vekke  
Og herligen bedekke  
Med himmelskin og ære  
Hans navn velsignet være.” (Kinge).

Ja, vi tror og haaper paa legemets op-  
standelse. Forandret og dog det samme.  
“Jeg vil forløse ditt liv fra graven.” Det  
saaes i forkrenkelighet men opstaar i ufor-  
krenkelighet, det saaes i svakhet, men op-  
staar i kraft. Og likesom vi har den jor-  
diskes billede saa skal vi ogsaa bære den  
himmelskes billede.

Paaskemorgen gir oss den salige forviss-  
ning om at den tid vil komme for alle som  
er i Kristus at piner og smerter, tretthet,  
motløshet, trykkende alderdom, sykdom og  
skuffelser skal faa en ende. Vi skal bli  
evig unge. Og en glede skal dirre gjennom  
hele vor tilværelse gjennom evigheters evig-  
het. Tenk, ikke en eneste misslyd skal  
forstyrre vor lykke. Vi skal faa lov til  
aa ta i besiddelse alt det himlen har aa  
by paa. “Hvad intet øie har sett, hvad  
intet øre har hørt og hvad der ikke er op-  
kommet i noget menneskes tanke, har Gud  
beredt for dem som elsker ham.” Og da  
blir vi ogsaa helt tilfreds. Ikke før. Ti  
vi er bestemt til aa være prinser og prin-  
sesser av blodet til himlens kongehus.

Aa, venner, la oss tale om dette med  
bankende hjerte. Det er saa vidunderlig,  
saa uennelig stort dette:

“Krist stod op av døde  
avsonet er vor brøde.”

Er ikke dette noget aa leve for, ja, aa  
dø for? Er ikke dette verd aa eie? Og  
denne forvissning kan vi alle faa ved aa  
stille oss frem for Gud i Kristi opstandel-  
seskraft. La oss se vor egen avmakt, vor  
synd og uduelighet. Og la oss se at han er  
Gud. La oss synke ned for hans føtter i  
ærefrykt, takk og tilbedelse og si med To-  
mas; “Min Herre og min Gud.” Og op-  
standelsens sollys skal da trenge inn ogsa  
i vor sjel og med sitt straalende budskap:

“Han er opstanden, det er stort  
og dermed er en ende gjort  
paa all min ve og jammer.” Amen.

“For vore synner er han død,  
til vor Retfærdighet han brøtt  
de sterke Dødens Porte.  
At han opstod, det viser grant,  
at synnen baade vist og sannt  
er død og evig borte.”



## HYRDEN

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HYRDEN ØNSKER HERVED ALLE SINE ABONNENTER, LESERE OG MEDARBEIDERE EN GLEDELIG PAASKEFEST.

## EDITORIAL

*Følg med.* Ja, la oss følge med vor Herre og Frelser sine siste besøk til Morderstaden, hans seierrike død og herlige opstandelse. La oss atter engang betrakte "hvad vor frelse kostet har." Der staar i en engelsk salme: "Det kors han bar, var hans eget." Men det kan vel neppe sies med sannhet. Var der noget som i den grad *ikke* var hans eget, saa var det korset. Alle ting var hans, for han er hele livets giver. Men korset — dette kors — det var ikke hans. Han hadde ikke gjort noget, som fortjente det. Det var ikke hans. Det var *ditt* og *mitt* kors han bar. Aa, la oss søke en stille krok i denne paaskehelg og fordype oss i dette største av alle undere, at Gud var i Kristus og forlikte verden med sig selv. Her er en uenlighet av dype tanker aa være opptatt av. Getsemanekampen, forrederiet av en av hans egne, skammen ved aa vandre gjennom Jerusalem som en bunnen forbryter, uretferdigheten, mishandlingen, haan og spott, løgn, falsk anklage, hykkelsk dom av folkets første, hudstrykning av raa hedninger, sjelslidelsen ved Messiaspotten, pinen ved den grusomme korsfestelse, tørsten, Guds-forlatthetens gru, helvetes pine og syndens følger.

Han glemtet sig selv midt i døden  
Han glemtet sin tornfulde vei.  
Han tenkte paa menneskenøden  
O tenk, det var alting for mig.

*Det en fullbragt.* Sik lød Jesu seiersrop efter hans lidelse. Slik lød evangeliet fra jordens helligste talerstol. Offeret er fullbragt. Det som var nødvendig til din og min frelse er fullbragt. Guds evige frelsesplan er opfyldt. Nu er du frelst og jeg er frelst og alle er frelst som vil gaa inn under hans offer, og vil la Jesus, Guds sønns blod rense sig fra all synd. De som ikke ser sin synd, ser heller ikke sin frelse. Men synderen forstaar: Slik en frelser maatte jeg ha.

*Verdens ulykke.* Spør vi hvad som er aarsaken til ulykken i verden idag, saa er dette ulykken, at den ikke vil ta imot Kristi fullbragte frelsesverk paa Golgata kors. Den vil ikke ta imot i takk og tro det han har gjort. Den gaar fremdeles i blinne. Søker vei og midler der hvor ingen er aa finne. Trøster sig med surrogater. Vil ikke bøie sig for Gud og bekjenne sine synder og tro paa ham som steg ned i kjærlighet til oss og blev en soning for verdens synd. Verden vil ikke gjøre bod. Den vil ikke ydmyge sig under Guds allmakt. Korset er en gaate og en forargelse den dag idag for de ledende og styrende, for massen blant nasjonene, for tusener av hjem, for millioner av fedre og mødre, ungdom og barn.

Hvor ser det ut i Verdens Ørk,  
Hvad er den fæl og sur og mørk!  
Hat, vrede og misundelse  
Har dekket verden som en sne.  
Man neppe mer aa nevne vet,  
Den broderlige kjærlighet.

*I Fastetiden.* Ja, hvad kan der ikke hende i fastetiden? I en av de største kirker her i Regina er menigheten samlet til fastebetragtning. "Rock of ages cleft for me" lyder stemningsfullt og vakkert under de høie kirkehvelv. Det store kor leder den vakre snart to hundred aar gamle salme som er blitt de engelske kristnes reformasjonssalme. Presten holder en vakker tale om Jesus som den lidende sannhetens fyrste. Der er allvor i forsamlingen. Der er stillhet. Oppe i koret sitter man andektig under prekenen. Alt er lagt tilrette for en dyp aandelig fastestemming. Men saa springer bomben. Presten bekjentgjør at imorgen aften (mandag) vil kirkens kor arransjere dans paa hotel — og han selv og hans hustru vilde være tilstede og han haapet at saa mange som mulig vilde komme og more sig riktig godt ved denne anledning. — Tirsdag morgen stod der referat i byens aviser om denne begivenhet. En "kristen" menighet paa dansemorlo! Presten og prestefruen i spissen. Og djevelen sat neste søndag paa kirkens taarn og lo.

"O lad aldrig nogensinne  
Korsets tre mig gaa av minne,

Som dig, Frelsens fyrste, bar!  
Men lad kors og død og smerte,  
Tale, rope i mitt hjerte,  
Hvad min frelse kostet har."

## Fra Arbeidsmarken Vor.

## En annen side.

I Hyrden for ferbr. d. a. har redaktøren skrevet lidt om "En annen ting" som jeg ønsker aa fremholde en annen side ved. Det gjeller det at navnene paa de menigheter og de prester som har indsent sin fulde andel til budgettet er blitt offentliggjort. Saadan anerkjennelse, mener han, er uretferdig likeoverfor dem som gjerne vilde være blant disse lykkelige, *men ikke kan*. Den annen side ved dette er at tanken var ikke aa beskjemme dem som ikke kan men aa opmuntre dem ved andres eksempel til aa gjøre hvad de kan og særlig til aa opmuntre og tilskynde dem som kan til aa maalet. I dette har Paulus satt et eksempel. Se 2. Kor. 8, 1—12 og tillike kap. 9. Den tanke at det smaker av selvros er for mig utenkelig. Det er jo ikke disse menigheter og prester som offentliggjør sine navn. La oss ta alt i beste mening saa vil det anstøtelige falle bort. — J. J. Akre.

## Meget opmuntrende.

Følgende opgaver vil gi opplysning om samfundets indtægter:

For aaret 1932 ..... \$649,014.40

For aaret 1933 ..... 662,755.74

Beløpet som er angitt for 1933 er opført endnu kun tilnærmelesvist. Det vil sandsynligvis bli noget større. Budgettet saadant som det er blit formindsket av board of trustees for 1933 er balancert og \$60,000 anvendt til avbetaling paa gjæld.

Naar vi tar i betraktning de økonomiske vanskeligheter som laa over os og hele landet, da maa vi i sandhet være taknemmelige for disse \$662,755.74. De mange vilige bidragsydere fortjener kirkens oprigtige tak. Den dygtighet og troskap som saa mange av vore prester har lagt for dagen i arbeidet for indsamlingen fortjener dyp anerkjennelse. Med tak maa vi komme i hu alle de brødre og søstre som har med saadan slid ydet støtte med sine bønner, sine gaver, og sin tid. Vi skylder tak til vor fællesformand, vore distriktsformænd, vor kasserer, board of trustees, distrikts- og kredsfinanssekretærer, kredsformænd og finanskomiteer, professorer ved vore skoler, Kvindenes Missionsforbund, Lutheran Daughters of the Reformation, i korthet til alle og enhver som i troskap har staat samfundet bi i dets trængselstid. Og først og fremst takker vi vor himmelske fader.

Med offervillighet og med Guds velsignelse vil samfundet ha lykke og gaa fremad. — A. I. Bergsaker.

*Fra Alaska* forteller pastor O. Fosso i "Lutheraneren" meget interessant om arbeidet og forholdene i Ketchikan. Han skriver at Ketchikan er en by paa 5000 indbyggere og er beliggende 650 mil nord fra Seattle. Landskapet ligner meget paa den vestlandske natur i Norge. Men hvad regn betræffer overgaar Alaska vestlandet, idet de har gjennemsnittlig fjorten for aarlig av regn. (Dette høres styggelig ut selv for en bergenser). I aaret 1923 kjøpte Samfundet et hotel i byens centrum og startet et fiskerhjem, hvis første bestyrer var past. C. K. Malmin. Sommeren 1930 blev en vakker kirke bygget og indviet. Den ligger paa en fjellknaus midt i byen, og like ved sjøkanten. Den har taarn, kors og kirkeklokke. Den staar der og minner alle sjøfolk om paktens de gikk inn i med Gud den gang de var smaa. Kvinneforeningen teller 60 medlemmer. De fleste av dem er fra Norge. De vanskelige tider har samlet fiskerne om de aandelige verdier som alene er uforgjengelige og evige.

*Christian K. Preus*, sønn av Dr. O. J. H. Preus, bestyrer av Luther College, er blitt utnevnt til medlem av fakultetet ved Concordia College, Moodhead, Minn., for annet semester efter pastor Clarence Hanson, som har antatt kall som prest i Muskegon Heights, Mich. Mr. Preus fylder stillingen istedetfor pastor Carl B. Ylvisaker, som har et aars permission.

*Dr. O. A. Tingelstad*, bestyrer av Pacific Lutheran College i Parkland, Wash., som blev meget syk ved juletid og siden har tilbragt flere uker i kritisk forfatning i et hospital i Tacoma, Wash., opplyses nu aa være kommet sig saa vidt, at han har kunnet vende tilbake til sitt hjem.

*Mrs. Dr. J. A. Aasgaard* og *Mrs. Dr. C. M. Weswig* har begge heldig overstaatt en syketid, hvorunder de laa paa Fairview hospital i Minneapolis.

*Missionær R. Cartford*, som har været hjemme paa ferie, skal i april maaned reise tilbake til Madagaskar. Feiren blev litt lengere, enn missionæren selv hadde tenkt; men han har ikke ligget paa latsiden mens han ventet paa bud fra Missionsbestyrelsen

om aa opta arbeidet igjen. Pastor Cartford har nemlig oversatt kirkeaarets kollekter til madagassisk, og professor F. Melius Christiansen har været ham behjelpelig med musikken, saa der nu foreligger en fullstendig Messebok ferdig til bruk i den lutherske kirke paa Madagaskar.

Vi maa faa lov til aa tilføie en personlig opplysning med hensyn til Cartford-familien. Mrs. Marie Cartford (født Mortensen) er født i Bergen, Norge og var i sin tid ansatt i Bakermester A. M. Hillands forretning. (Pastor Johan Hillands far.) Hun kom til Amerika i 1906 og fikk ansettelse ved St. Olav's College, hvor hun blev kjent med missionær Cartford.

*En sønn.* Pastor og Mrs. E. E. Hoff, Moose Jaw, Sask., fikk en sønn den 15de februar. Hyrden gratulerer!

*Pastor Oluf Asper* som var prest i Westastevin, Alberta, har overtatt den midlertidige betjening av den Første Norsk Lutherske menighet i Tacoma, Wash., ledig efter past. O. J. Edwards fratredeelse.

*Sekretær Julius Sætre* som vil være kjent av mange her i Canada reiser tilbake til Alaska den 15de april for aa overta bestyrelsen av fiskerhjemmet i Port Aleksander. Dette fiskerhjem eies og drives av Landsforbundet for Norsk Ungdom i Amerika. Sætre bestyrte ogsaa hjemmet ifjor sommer.

*Kirkeraadet* for Den Norsk Lutherske Kirke i Amerika vil, om Gud vil, træ sammen til mote tirsdag den 24. april kl. 10 formiddag ved Augsburg Publishing House, og fortsette til lørdag den 28de april.

— J. A. Aasgaard, formand.

*Den Norsk Lutherske Kirke i Amerika* vil holde sitt ellefte fellesmøte i Central Lutheran Church, Minneapolis, Minn., fra 6te til 13de juni 1934.

— A. J. Bergsaker, general-sekretær.

## Dødsfall i Birch Hills Distriktet.

Mr. Chris Sukke, Brancepeth, Sask., døde av lungebetendelse og blev begravet fra Weldon kirke febr. den 8de. Avdøde var født i Hedalen, Valdres, Norge og blev bare 54 aar gammel. Han efterlater sig hustru f. Goldie Hostvet, en sønn John og en datter Cecelia. Han bodde ved Langham i 17 aar, saa ved Parkside i 5 aar og nu sist ved Brancepeth i 6 aar. I de siste 15 aar har han været forretningsmann. Tre søstre overlever ham, nemlig Mrs. E. Lindgren, Langham, Mrs. A. O. Christensen, Wadena og Mrs. Ole Westad, Asquith.

De mange blomster og minne-kranser fra fjern og nær vidnet om den aktelse avdøde nød blant sine medmennesker. Hans milde aasyn vidnet om den fred som han hadde oplevet i Kristus mange aar tilbake. Han ventet aldrig lenge med aa melde sig inn i stedets lutherske menighet naar han flyttet til en ny plas. Som David, der i den 84 de salme synger om Herrens altere, saa higet hans sjel efter aa bo i Herrens hus. Begravelsen foregikk under stor deltagelse. Stedets prest, pastor Tandberg forrettet sammen med pastor Langley. Støvet hvilte paa Weldons gravplas til opstandelsens morgen. Velsignet være Mr. Chris Sukke's minne!

En annem som maatte forlate oss, var Verner Hansen, en av mine siste aars konfirmanter. Han blev syk efter Mr. Sukkes begravelse og var syk kun en ukes tid. Han blev kun 16½ aar gammel. Det var blindtarmsbetennelse som kalte ham saa hurtig bort. Men det blev et alvorlig kald til ungdommen om aa sette sitt hus i orden. De fem gutter av konfirmasjonsskassen blev hans likbarere samt en av hans skolekamerater. Ved begravelsen talte pastor Dahl, pastor Tandberg og stedets prest, pastor Langley. Koret sang en vakker sang og Mrs. Gravert (Mrs. Knardahl) sammen med Margaret Langley sang en duett til guitaracc. Mange vakre blomster og minnekranser vidnet om en almindelig deltagelse i sorgen som venner fjern og nær vilde vise.

Verner var sønn av Mr. og Mrs. Sigurd H. Hansen, Birch Hills. Han efterlater syv andre søsken, to brødre som var eldre, Albert og Selmer, samt fem som var yngre, Margaret, Hazel, Roy, Clifford og Percy. Hans liv blev ikke langt. Men vi kan si: Herren gav, Herren tok, Herrens navn være lovet. — J. T. Langley.

Røveren som gikk fri.  
Et sagn om Barabbas.

En mann forsmektet i Jerusalems fengsel. Blek og skelvende laa han der utstrakt og ventet hvert øieblikk paa den menneskelige retferdighets haandhevere, som skulde forkynde ham at hans siste time nu var slaatt, og at korsets død ventet ham.

Han syntes han saa korsets pel slaatt ned i jorden. Han syntes han allerede var korsfestet. Han følte hvor usigelige smerter sønderslet hans lemmer, en forutfølelse av den siste kamp. Han fortæres allerede

nu av feber og tørst. —

Men hvem er denne mann. Det er Barabbas, opprøveren, røveren, som skjelder for den tilstundende død.

Plutselig hører han lyden av skritt som nærmer sig, og som stanser utenfor inngangen til hans celle. Døren knirker i hengslene, den slaas op, og en romersk centurion trer inn. Barabbas samler alt sitt mot, saa at han uten altfor stor sinnsbevegelse kan ta imot dommens forkyndelse. Kan han ikke vise sig sterk, vil han idet minste vise sig rolig. Men centurionen ser skarpt paa ham, idet han uttaler disse enkle ord: "Barabbas, du er fri." "Fri," mumlet han mellom lepen. "Ja, netop fri," gjentar centurionen, "en mann som kaller sig jødernes konge og Guds sønn skal dø i ditt sted."

Men Barabbas forstaar kun to ting: at han er fri og at en annen skal dø i hans sted. Han iler ut av fengslet, vet ikke hvorhen. Litt efter saktner han sine skritt og tenker sig om. "Jeg er fri? Hvor forunderlig! Hvordan kan det være mulig! Jeg vil i hvert fald se den mann som vil dø for mig." Saa styrer han sine skritt mot Golgata, hvortil han selv skulde ha været ført. Da han kommer derhen, ser han tre kors opreist. Til høire og tilvenstre henger to menn med et grusomt uttrykk. Han kjenner dem igjen, i flere av hans bedrifter har de været hans medskyldige. En av dem hadde under et opløp drept en romersk soldat, den annen hadde begaatt mordbrann for aa hevne sin bror, som en romersk soldat hadde stukket ihjel. Barabbas betrakter dem begge og gyser ved tanken paa, at han skulde ha vært dømt til den samme straff aa ha hengt korsfestet her mellom dem begge. Nu fester hans blikk sig ved ham som lider i hans sted, og hans ansikt er ganske ulikt de to andres. Til trods for smerten og saarene aander hans bedrøvede aasyn av en underlig godhet, en usigelig kjærlighet. Den tornekrønte panne straaler i guddommelig renhet. — Barabbas formaar ikke aa rive sig løs fra dette himmelske billede. Folk haaper og spotter denne jødernes konge. Men med en av lidelse brutt stemme roper han: "Fader forlat dem, ti de vet ikke hvad de gjør."

Barabbas som for en bagatell pleide aa gripe til sverdet, fatter ikke en saadan ydmykhet, han blir staaende som fastnaglet til stedet. Han lytter til den ene røvers haanlige tale, men de trøstefulle ord, som frelseren retter til røveren paa den anden siden undgaar ham heller ikke. Han kaster sig ned for dette kors.

Først da en svak røst sier: "Fader i dine hender overgir jeg min aand," og det milde aasyn bøier sig ned mot brystet forstaar han at jødernes konge har oppgitt aanden. Som en drømmer betrakter Barabbas naturens kamp, mørket omslutter jorden, kun torden og lyn avbryter den høitidelige stillhet. Han hører menneskenes hulke og centurionens utrop: "Sandelig dette var Guds sønn." Siden ser han menneskene trekke sig tilbake bleke og forferdet, hvorledes de slaar sig for brystet under sukk og verop, og tilsatt ser han at nogen barmhjertige personer tar Jesu legeme ned av korset og bærer det hen til en grav i nærheten.

Hovedpannestedet er øde. Ogsaa Barabbas gaar derfra. Paa veien kommer han til aa tenke paa, at han ikke er langt fra Jerusalem, i byen Emmaus, har han hustru og barn som venter ham. Han gaar for aa træffe sine. Hustruen, ikke saa overrasket som forskrekket, gjør ham mange spørsmål. Han svarer at han er fri, at en annen døde i hans sted. "Hvem er han?" spurte hustruen rolig. "Jesus, Josefs sønn, jødernes konge," svarte Barabbas. "Denne bedrager, urostifter og opprører," sier hans hustru. "Snakk ikke slik," svarte Barabbas, "han er hverken bedrager eller opprører, han er isannhet Guds sønn." Men denne fanatiske, ophissete kvinne blir ved aa motsi mannen og forbanne den korsfestede. Da Barabbas ikke formaar aa berolige henne, begynner vreden aa koke i ham. Han løfter armen for aa sla til sin hustru, men i samme øieblikk lyder disse ord i hans øren: "Fader, forlat dem, ti de vet ikke hvad de gjør." For ikke aa gi efter for sin onde natur gaar han hurtig ut og gaar ute hele natten og den følgende dag.

Det lakker mot aften, det er den første dag i uken. Utmattet og trett setter Barabbas sig ved veikanten for aa tigge.

Mens han venter paa at en eller annen edelmodig veifarende skal komme forbi, gjennomlever han i tankene paany de siste dagers underlige tildragelser. — Nuskimter han i det fjerne to vandringsmenn paa veien til Emmaus. Deres fakter rører at de er opptatt av en livlig samtale. Lenger hen paa veien kommer en tredje mann til syne, som slutter sig til de to andre og begynner aa tale med dem.

Nu nærmer de sig alle tre stedet hvor (Fortsettes paa side 7)



# With the Bible School Movement on the Way to a New Easter Dawn.

"That I may know Him, and the Power of His Resurrection". - Phil. 3:10

This issue is printed in 4000 copies.

## The C.L.B.I. Bulletin

"If thou wouldst believe  
thou shouldst see the glory of God."  
Vol. II Easter issue. No. 4  
The "Bulletin" is edited by the faculty of  
the Canadian Lutheran Bible Institute, Cam-  
rose, Alberta, and will be sent, free of  
charge, to all contributors to the C.L.B.I.  
Donations should be sent to the treasurer,  
Mr. A. Lewis, Camrose, Alta.

## Christ Is Risen.

Pastor R. J. Huglen, Govan, Sask., Presi-  
dent Canada District of The Lutheran  
Free Church.

There is a saying that when the early  
Christians met on the Lord's Day they ex-  
changed this greeting: "Christ is risen,"  
and got the answer: "Yes, He is risen, in-  
deed." Let this be our Easter greeting al-  
so.

Now let us imagine that Christ was not  
risen, what then? The event that took  
place on Good Friday would then have  
stood as the greatest tragedy in history.  
For all the ages it would have been an  
established fact that lie and injustice were  
stronger than truth and justice. Then our  
faith would be vain and we would yet be  
in our sins.

But glory be to God, the dawn and as-  
cending of the sun on Easter morning  
"have broken through the gloom of night."  
And this is the greatest message that was  
ever heard on Earth, that the angel pro-  
claimed to the women at the open tomb:  
"He is not here: for he is risen, as He  
said."

Death and the grave could not hold its  
prey. He did not die the death of a sin-  
ner, but he gave his life in obedience to  
God and in love for sinners. Thereby the  
power of death was broken. He was ap-  
pointed to arise.

This shows us that Jesus Christ is sub-  
lime in the whole human race. "Declared  
to be the Son of God by the resurrection  
from the dead."

He has atoned for all our sins and  
brought us an eternal redemption. May  
we all experience the power of his resur-  
rection and redemption.

On behalf of the Lutheran Free Church  
of Canada I wish to convey this Easter  
greeting to all our friends. I am also glad  
to know that the Canadian Lutheran Bible  
Institute now is a reality. And that there  
is a need of this Institution among us is  
beyond all doubt. I admire and appre-  
ciate the courage of our friends who started  
and established the school. Our young  
people need to acquire more knowledge of  
the Word of God according to the view  
of our Lutheran Church and the spirit of  
its confession.

The people in our Synod have already  
experienced the great blessing from the  
Bible school. May God's rich blessing rest  
upon the C.L.B.I. that the message may  
be brought to all the people: "Christ is  
risen, indeed!"

## Greeting to the Canadian Lutheran Bible Institute

From Rev. J. J. Akre, President of The  
Norwegian Lutheran Church of Canada.

Dear Brethren in Christ Jesus:—

Grace and peace be God's gift unto you!  
As promoters of this work in our Lutheran  
Church in Canada and as teachers who are  
carrying on this work you are looking and  
praying for the co-operation of our people,  
and this I assure you will come as the  
aim and purpose and the blessing of this  
work becomes better understood. More spir-  
itual life is the need and the cry of the  
Church of God at all times and Jesus has  
said: "The words that I speak unto you,  
they are spirit, and they are life." John  
6, 63. To hear the word, to read the word,  
to study the word and to meditate upon  
the word creates true spiritual life, and  
this is what the C.L.B.I. is aiming to do.  
So we welcome the work and we hope and  
pray that an ever increasing number will  
avail themselves of this opportunity to en-  
rich their spiritual life. May God's bless-  
ing rest upon this work.

## The Importance of the C.L.B.I.

Pastor Vilhelm Beck, Standard, Alta., Presi-  
dent West Canada District of The United  
Danish Lutheran Church.

I am very glad and thankful that we  
have such an Institution as the C.L.B.I.



Students in C.L.B.I., Camrose, Alta., Winter term 1934.

## Give Me The Bible.

*Give me the Bible, star of gladness gleaming  
To cheer the wand'rer lone and tempest tossed;  
No storm can hide that peaceful radiance beaming,  
Since Jesus came to seek and save the lost.*

*Give me the Bible when my heart is broken,  
When sin and grief have filled my soul with fear;  
Give me the precious words by Jesus spoken,  
Hold up faith's lamp to show my Saviour near.*

*Give me the Bible, all my steps enlighten,  
Teach me the danger of these realms below;  
That lamp of safety, o'er the gloom shall brighten,  
That light alone the path of peace can show.*

*Give me the Bible, lamp of life immortal,  
Hold up that splendor by the open grave;  
Show me the light from heaven's shining portal,  
Show me the glory gilding Jordan's wave.* — P. J. Owens.

in Western Canada—thankful to God and  
to those men who established our Bible-  
school. I wonder if we as Lutherans really  
see the importance of having a Lutheran  
Bible-school, that our young people can at-  
tend? It is a very important feature in  
our church work, especially because it works  
in close harmony with the Lutheran  
Church.

What shall we build upon if not the Word  
of God? Can we give our children and  
young people anything better than the  
Word of God? "Heaven and earth shall  
pass away, but my words shall not pass  
away." Why did John write his Gospel?  
In order that we may believe that Jesus  
is the Christ, the Son of God; and that  
believing we may have life in his name.  
(Joh. 20, 31.)

Paul, the Apostle, had experienced, that  
the word of God was a power unto salva-  
tion to every one that believeth. In other  
words: the Bible is that which will keep  
our young people in our church, yea, more  
than that, will keep them in Christ.

I wish to thank the teachers in the In-  
stitution for their good work, and I also  
wish to encourage our congregations to sup-  
port our Bible-school by gifts and prayers  
and by sending students. — David said:  
"Thy word is a lamp unto my feet and a  
light unto my path."

Friends, let us make use of that Light.

## The Purpose of the C.L.B.I.

Pastor A. A. Nelson, Saskatoon, Sask., Presi-  
dent Canada Conference of the  
Augustana Synod.

"He is Risen" is the message which will  
soon be re-echoed from the Christian pil-  
lars. Why do we so gladly partake in our  
Easter services with a "Hallelujah, the  
Lord is risen today"? The answer is ob-  
vious. Would it be superfluous to repeat  
it? Just as Christ was once incarnated in  
order to become the Saviour of the Human  
family so also He arose from the dead in  
order to become the promised victor over  
death and the devil. All of which was ac-  
complished through love in order that those  
who would live in Him here on earth might  
live with Him in heaven. The resurrec-  
tion of Christ is a guarantee that His prom-  
ises are true and that through His resur-  
rection we have the assurance that we  
also shall rise and live with Him if we die  
in Him.

Our faith in Christ as our Saviour is  
a sure, unwavering, and well-grounded  
faith. For He is arisen, livin', interced-  
ing, and divine Saviour. His resurrection

gives us the infallible proof. The empty  
sepulchre of His assures us that our teach-  
ings, our hopes, our faith, and our goal  
are indeed securely based; that He is, in-  
deed, truly victor over death and hell and  
that He is "able to save unto the utter-  
most all who come unto God through Him."

It is evident that one of the chief rea-  
sons why Christ tarried for forty long days  
in this veil of sorrow after His resurrec-  
tion instead of immediately ascending to  
the throne on the right hand of the Fa-  
ther is to give us clear and undeniable  
proofs of His resurrection from the dead.  
During this period the disciples were given,  
as it were, a short course in real fellowship  
with the living Saviour.

The very same opportunities are afford-  
ed the youth of our Church to-day to live  
in fellowship with Christ. He has made  
more than the thirteen "appearances" re-  
corded in the New Testament. We would  
add that He is continually aiming these  
appearances particularly to the youth who  
are seeking him at the C.L.B.I. We are  
confident that Christ has appeared to many  
at the Bible Institute during the past two  
years and that to others He has proven  
Himself to be more of a living comrade  
and companion as was the experience of  
the two disciples on the way to Emmaus.

This in short is truly the aim and pur-  
pose of the C.L.B.I. that it may aid the  
seeking youth of to-day in sharing and  
even re-living the Easter day experiences.  
We earnestly plead for a greater awakening  
of our youth, and not the least in the  
Lutheran Canada Conference, to the end  
that they will avail themselves of the course  
of instruction afforded them at the C.L-  
B.I. in order that they may through the  
study of the living word—behold, touch,  
and dine with the resurrected and living  
Christ just as the disciples of old. They  
shall then also be able to share with St.  
Luke in his indelible record, "To whom,  
also, He showed Himself alive after His  
passion by many infallible proofs, being  
seen of them forty days."

## How Jesus Becomes Our Passover.

Pastor Johan Rodvik, Donald, Alta.

"Purge out the old leaven, that ye  
may be a new lump, even as ye are  
unleavened. For our passover also  
hath been sacrificed, even Christ:  
wherefore let us keep the feast, not  
with old leaven, neither with the leav-  
en of malice and wickedness, but with  
the unleavened bread of sincerity and  
truth." 1. Cor. 5: 7-8.

How can Jesus become our passover?

This is the most important question in  
the world. It is as old as human sin, yes,  
even before men sinned God settled this  
question and foreordained that he that knew  
no sin should be made sin for us that we  
might be made righteous in him. The  
question here asked is as important as the  
question of how to be saved.

Now, this question can be established hi-  
storically and dogmatically. It has been  
so established, beyond reasonable dispute.  
It takes only a little honest reading of the  
Bible to see how Jesus became our pass-  
over, that is, our salvation. If one would  
gather all the facts about this question,  
all one has to do is to keep on reading and  
studying. It is a most fascinating, most  
intensely interesting reading from beginn-  
ing to end. In fact, there is no more  
charming story in all literature than the  
"old, old story of Jesus and his love."

Yet there are men who read this story  
and fail to be captivated by the story of  
the cross. They say it is ugly and a rem-  
nant of barbarism in religion. That is not  
true.

They reject and deny what to them seem  
barbaric, but retain what they think is  
beautiful and civilized. That is the wrong  
thing to do. But by this method they  
create a Christ of their own. This Christ  
is not our passover. He is not a Savior at  
all.

Such methods are utterly unhistorical and  
unscientific. Only fools go by such meth-  
ods. Thinking people do not. You  
would not apply such methods to Socrates  
or Julius Caesar. Then why apply them  
to Jesus? Rationalism is not so very ra-  
tional after all.

But it is one thing to confirm by history  
and dogmatics that Jesus is the Lamb of  
God that taketh away the sin of the world.  
It is a different matter to "keep the feast—  
with sincerity and truth."

That is more than reading and studying  
records of Jesus. That is more than or-  
thodoxy. That is enduring the cross with  
Jesus (Heb. 12: 2). Again, this is making  
him your personal Savior, because there is  
no other way to get peace with God. That  
is how Jesus becomes your passover and  
mine. This is the true beginning of the  
feast of unleavened bread of Christians, a  
feast for ever.

Admit Jesus into the temple of your  
heart, whip in hand, if need be, to drive  
out the sins, the old leaven, and let him  
give you the Spirit of truth. Let him cre-  
ate in you the new life born from above.  
It is in this way that you "purge out the  
old leaven", which cannot be done by your  
own efforts, no matter how sincerely you  
try.

Maybe this temple-cleansing Christ is the  
Christ Christian individuals and Christian  
churches need the most to-day. If it is  
not, what is it? Let us give a clear and  
convincing answer. If we do not, there  
won't be a true Christian passover for us.

The Canadian Lutheran Bible Institute  
came into being to give a clear cut answer  
to this question of all questions. Not that  
a true answer had not been given before  
the C.L.B.I. saw the light of day, but we  
need to double our efforts in an age of ra-  
tionalism, sectarian preaching, and dead or-  
thodoxy, to raise the cross of Jesus as the  
only way with the problem of sin and sal-  
vation, to raise our voice to a higher pitch  
to say that the one thing needful is to  
make a personal experience of Christ in  
our hearts. This is the chief business of  
the C.L.B.I. It deserves our spiritual and  
material support.

Shall Christ bear the cross, and we keep  
our sins? Shall he shed his blood to take  
away the old leaven, and we try to keep  
the feast with the same old leaven? God  
forbid. To do that is, after all, the great-  
est of all sins.

## Changed Men.

Pastor A. Franzen, Edmonton, Alta.

Changed! By "changed" we do not  
mean that the old Adam has been changed,  
nor do we have in mind that other foolish-  
ness which is so often tried, to sew on a  
new piece on an old rotten garment. Have  
we not seen men whose dress have been  
patched in that way? Would they care  
to come home to their folks that way?  
The prodigal son, when he returned, came



in rags. He had done no patching. He admitted his unworthiness. He confessed his sin. On reaching home, he got a garment to wear that neither he nor his father were ashamed to see him wear at a most festive occasion. However, there are those who in this very "day of enlightened consciences," seek to pour new wine into old bottles. How can we begin to live a new quality of life, if we do not—before God as well as men—declare ourselves bankrupt?

But by *changed* we mean sometimes, and rightly so,—because there is such a marked change—that our spiritual fires have been so stirred that we are burning with zeal for the Lord. But even here there is a danger that we are not building on the right foundation. Let us press on to perfection, but let us beware lest we build on a foundation of repentance from good works, and faith toward God. How often have we not noticed that the sudden "*change*" is only a sort of work righteousness, seeking to avoid the consequences of sin. Try to rebuke such a one for sin. Try to lead such a one to that "*change*" which shows that it is of God, and you may get your ears boxed. You will at least see "tongues of fire."

How differently it was with Peter! He sinned. He was rebuked. He was challenged. But it brought only bitter weeping and earnest pleading for mercy. One of the great victories of our Lord as he walked on the road to Calvary, was not only when Satan tempted and tried him, when it became evident that our Lord even in the most terrible temptations did not fail to see the mark that should lead him to Calvary, when he knew beyond a doubt what God's answer was to man, but also that other great victory of never failing to hear the cry for mercy in man's heart. And how could he miss it, if this cry was only an echo of the high demands that his father had placed on all of mankind. And so a Peter, or whoever it might be, who in the presence of God pleads for mercy is heard and is not turned away. That is the secret to changed lives. That is the secret to the change in Peter's life, as it was to all of the disciples more or less. But they did not stop at the throne of grace to obtain mercy only; that would have been a sacrilege,—already they had had enough embarrassment—Peter had no desire to denigrate his Master again. No, they must press on to perfection. They came also to receive grace—the power of God for the time of need, discouraged and downhearted. Have we not felt the task before us too great, when we have heard those words of our Lord in his challenge to Peter "Lovest thou me?" — "Feed my Lambs!" — yes overwhelmingly! Our Bible school — what is it, if not God's answer to our cry for mercy?

The writer is at the time of writing in Camrose. The days have gone too fast. In my short stay at the C.L.B.I. despite many late hours, there has been *rest* and *joy*. The need of such an Institution as the C.L.B.I. is apparent the more we realize that it is a way to lighten our burdens of our extensive and intensive missionary work that we have been called to do.

### On The Way To Emmaus.

Pastor A. Erickson, Camrose, Alta.

Two of the disciples of Jesus were on the way to Emmaus. They were in deep conversation. Important events had taken place. Jesus whom they had followed for over three years, in whom they had believed and whom they had trusted had been taken from them. He had been nailed to the cross of Calvary, and had died upon the cross. While they were thus conversing on their way Jesus joined their company and questioned them about their conversation. One of them, Cleopas, answered, "Dost thou alone sojourn in Jerusalem and not know the things, which are come to pass there in these days?" And he said unto them, "What things," and they said: "The things concerning Jesus the Nazarene." They then told of how their hope concerning Jesus had been blasted. They told about how Jesus had died. They also told about how the women had said that he was risen. Jesus rebuked their unbelief and beginning with Moses and the prophets unfolded the Scriptures' prophecies concerning Himself. He asked them, "Behooved it not Christ to suffer these things?" Jesus showed very plainly that Moses and the prophets and the other scriptures testified concerning him.

The scriptures are the basis upon which we shall build; all the Old Testament scriptures testify of Jesus. We need to study all the scriptures. "Search the scriptures, for they are they that witness about me." Jesus had told the Jews. Here

he also tells his sad and doubting disciples what they can find in the scriptures. Concerning this they said one to the other: "Was not our heart burning within us while he spake to us in the way; while he opened to us the scriptures?"

We are also on the way, as were these two disciples, on our way to eternity? As Christians we are on the way not to Emmaus but to the eternal city of God. How it behooves us to study the Scriptures, to search the scriptures. It behooves us to study the living promises, of the living God and what the Bible tells us of the fulfillment of these promises. The Bible also tells us of the promises not yet fulfilled that will in time be fulfilled as the others were.

What do the scriptures tell us about Jesus? It brings before our spiritual eyes the saviour that took upon Himself the sins of the world. It shows us how we all have come short of the glory of God, that we are sinners, that we have not loved God above all things and our neighbor as ourselves. But we have both inherited sin and have also ourselves sinned against God in thought, word and deed. In that we have done what God has forbidden us and left undone those things God commanded us. Woe unto us if God had not sent us a Saviour. The scriptures also tell us what Christ Jesus has done for us as the Son of God and the Son of man. The scriptures unfold God's plan of salvation. We have a saviour who has died in our place, who has risen for our righteousness, who is our living saviour. He shall return to redeem us from this sinful world into the Kingdom of Glory that he has prepared for those who love him.

Praise be his name forever, we can come to the living saviour through the Word!

### In The Garden.

By Miss Cora A. Martinson, Gale College, Galesville, Wisconsin; former teacher at the C.L.B.I., Camrose, Alta.

It was early that first day of the week when the women went to the garden to do honor to a dead Christ. These holy mourners on that Sunday morning in the grey dawn went to the tomb to honor a dead body; they hoped to anoint their deceased Friend.

As they neared the tomb, they discussed the heavy stone which they must first remove. Who should roll away the stone? They did as we so often do, they worried about a difficulty which no longer existed; for behold, the stone was rolled away. Surprise, fear, and consternation gripped them, especially when, as they entered the vestibule of the sepulchre, they suddenly beheld an angel. But the angel told them not to fear, for Christ was no longer among the dead but among the living.

The women now had a message, but the truth which impressed them most was the EMPTY TOMB; so that was the message which they ran to share with the disciples. But, friends, the message of a deserted sepulchre, the message of an empty tomb, only serves to bring self and others to the tomb to gaze with wonder, awe, and fear at the place left vacant.

So Mary Magdalene returned to the sepulchre, and with her the disciples came running. Wonder of wonders! The tomb was empty; they saw the linen clothes and the napkin. They gazed and pondered; then they turned, and "went away again unto their own home." Only Mary Magdalene tarried in the garden, and, because she tarried, she experienced a LIVING CHRIST. Jesus Himself appeared unto her and called her by her name. Friends, have you ever tarried in the GARDEN OF GOD'S WORD? Be not too swift in your readings, wait upon the Lord, and He will call you by your name. — Mary answered, "MASTER!" How full of meaning the word. — When the Living Christ becomes a part of our life experience, we too will call Him, Master.

Now Mary had a new message. It was no longer the EMPTY TOMB; it was the LIVING CHRIST; and such a message would not permit her to linger at a place left vacant, but constrained her to make broadcast a new message, that Jesus lives.

May we tarry long enough in the garden of GOD'S WORD to experience that Jesus Lives, and then may the love of Jesus Christ constrain us to broadcast the glorious news, not an Empty Tomb, but a Living Christ.

### "And Peter", Mark. 16: 7.

Pastor Niels Carlson, Camrose, Alta.

Jesus has arisen according to the Scripture. He knew that the disciples would be coming to visit the grave. He gave charge to angels to serve the visitors, in directing them where they would see Jesus, and reminding them of what He had said to them before His suffering.

The angel said to the women visitors: "Go your way, tell his disciples and Peter, that he goeth before you into Galilee: there ye shall see Him."

"AND PETER":

Peter is a peculiar case to deal with.

It takes faith to deal with all, but not the least with a Peter.

All the disciples showed weakness, but Peter showed wickedness in his weakness.

It did not only take a great deal of faith, but perhaps still more love to bring a message of good tidings to Peter.

He had sworn and cursed, and lied, immediately after he had, so-to-speak, sworn allegiance to the Lord.

It seems to have gone to the limit with this man. Yes, he went to the limit in his sinning.

But he did not outsin the LOVE, THE GRACE, "WHICH ABOUND STILL MORE."

It takes faith, knowledge, and love to have boldness to bring the good tidings of Good Things to a Peter of this kind.

Peter was not a backslider. He had fallen for sin. But he had not fallen away from God.

In dealing with sinners one needs to know circumstances and be able to diagnose the cases. He must have a fair knowledge of human nature; he must try to know the nature of the person whom he is to deal with. He must have a good knowledge of the Bible History; and a fair knowledge of church history, and biographies and autobiographies of Christians, as well as a particular knowledge of the way of salvation, and the Bible.

Rev. Mr. Smith of the British Bible House at Edmonton said, that a person selling Bibles needs a good liberal education in order to be able to meet a person on his own level, and to understand characters, and a personal worker needs a good education still more.

We are thankful to God, that He has placed in our midst the opportunities of a liberal education through our Lutheran Colleges and special knowledge of the Bible through The Canadian Lutheran Bible Institute. These schools working so harmoniously together will give our youth and coming generations the best of training for workers both in smaller and larger activities for Christ.

### The Stone Rolled Away.

Pastor A. M. Vinge, Lake Alma, Sask.

"And when they looked, they saw that the stone was rolled away: for it was very great." — Mark 16: 4.

Prayer changes things. Can that expression ever become trite to us when we experience so many marvelous attestations of its truth?

Deep in the hearts of many God put a longing for a Bible School Movement in Canada. For a long time—farther back, perhaps, than many of us realize, the longing was there. It may not have been expressed by words but it was "heard" by God. Later, individuals agreed with one another to make it a special subject of prayer.

There were hindrances, and they seemed "very great." Prayer for a movement of such import has a tendency to react on the pray-ers. There were "stones" also to be moved there. Through a mighty revival God provided students, and the sincerity of the prayers for a school came under God's searchlight.

God singles out individuals to act in answer to prayer. Men responded in the direction of giving definite form to the movement. Doors were opened that were thought to be solid walls. Not the "open sesame" method, but God opened them from the "other side." There was a sense of walking under distilled prayers in process of being answered.

Strange as it may seem, the movement took form during the depression. This was a huge "stone." God demonstrates to us time and again that He is above these things.

The C.L.B.I. was born, and has now become a permanent institution. It is destined to play a prominent part in the work of our Church. We thank God that the movement extends beyond the "mother school." It is coming to the fore in Short-Term Bible courses, Bible Camps, etc. A potent force released in answer to prayer is this.

So we thank God and take courage. Every hindrance, or "stone," removed gives courage all along the line. Hindrances removed gives courage all along the line. Hindrances removed, as the stone from the sepulchre, speak of a deeper and more intimate relationship with the Risen Saviour. It evidences released power. It challenges the unbeliever, inspires and energizes the believer, and exalts the name of Jesus Christ our Saviour.

*"Alone in foreign lands, they wondered how,  
Their feeble words had power —  
At home the Christians, two or three had met*

*To pray an hour.*

*So we are always wondering, wondering long  
Because we do not see  
Some one, unknown, perhaps, and far away,  
On bended knee."*

### "Christ Goes Before You."

Pastor Amund Tveit, Edberg, Alta.

The disciples were in sore need of cheer and comfort, and this was the message sent them: "He is risen — Tell His disciples and Peter that He goeth before you into Galilee." Mark 16: 7. This was a personal message to Jesus' disciples, and to Peter who needed it the most, we believe. The message came to them through their personal friends, and this made it most effective.

Also to-day many discouraged disciples and other seeking souls need to hear the gospel about their risen Saviour. They have heard and read it many times, but they need a personal word from a friend who has seen the risen Christ. They have forgotten the words of the victorious Saviour, and look only at their own helplessness.

We have started a Bible Institute at Camrose for this very purpose that our young people who have found Jesus as their personal Saviour, and others who are seeking souls and need to be led into the truths of the Word of God may attend it. May the Bible School be like a mount of Transfiguration, where a group of disciples get to see more of the glory of their Saviour.

May this group go out from the School with a heart put on fire by the love of Christ, and with a message to those who were not so fortunate as to spend a winter or two at the Bible Institute. I do not mean that they should be an army of preachers, though we need more preachers. But what we expect rather is to see the students come home to their various communities, and there be personal messengers for the Master, like the women in the Easter story. They were not to go home to the disciples and preach a sermon to them, but were to bring them a personal word of cheer from the Lord. Remember when you go that Christ goes before you.

We who are not able to attend the school, but are interested in its welfare, must remember the School in our daily prayers. Jesus goes before us also in intercessory prayers. He knows of the needs of the Bible Institute, and wishes to lay them upon the hearts of His children. Let Him use of the temporal blessings He has imparted to us, in the upkeep and progress of the Institute. Also here Jesus goes before us in sacrificial and selfdenying service.

### The Second School Year of the C.L.B.I.

Through our bulletin friends of our school have already been given information about the Fall Term (Nov. 14 — Dec. 18, 1933). In the Winter Term (Jan. 19 — March 25) the work has been continued on the same lines only with a considerable increased number of students. A total of 37 were enrolled in the fall term; the number in the winter term was 64. The total number of students served in the two terms was 78. Of these 23 attended in both terms. Four came from Saskatchewan and one from British Columbia. It must however be remembered that some of the students stayed only for a short part of the term.

The regular teachers, Rev. G. M. Trygstad and the undersigned, have taught the courses which were announced in the New Year's bulletin.

Mr. Chester Ronning has taught Public Speaking. Under his leadership an interesting debate was held. The topic was "Resolved that a senior education should be required of all students entering the seminary in preparation for the ministry." The judges, those students who were not on the debating teams, decided that the affirmative won the victory, but the scores ran very close (5,881 against 5,559). When Mr. C. Ronning had to reassume his work in Edmonton as a member of the Legislative Assembly, Mrs. G. Hoyme took his place. We are indeed thankful for the service rendered by these two teachers and to Prof. Harold Ronning, who again this term has directed the Institute Choir.

We appreciate also very much that three of our students have assisted in teaching: Miss Iva Harber has taught English evening classes three times a week and also directed the girls' class in gymnastics. Mr. Adolph Trygstad and Mr. John Precht have been in charge of the mens' class in gymnastics.

(Continued on page 6)



## God's Work — Our Work.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." — 11. Tim. 2: 15.

Though we could not expect to get a great deal accomplished during the short month that we were together for the purpose of studying God's Word, the students yet had a chance to see how very important, in fact how indispensable, that study is to our individual life and to the welfare of the church as a whole to know well the contents of this Book of Books as we know none other in the world. The course was necessarily cursory in nature, because of the short term. Yet the students learned how very interesting the Bible can actually be when we permit the Bible to explain itself.

The course of study was aimed to give the student a broad general view of the Bible as well as a detailed study of certain other portions, while yet other parts were used to train the students to observe while they read. A course was given in *Bible Survey* to show how the Bible is a complete unit rather than a collection of books incoherently assembled in ages past. The studies in *Genesis* and the two books of *Samuel* were courses given more for the purpose of training the students to observe while they read. In studying the *Gospel of John*, the *Acts of the Apostles*, and the *First Epistle of John*, the teachers were at liberty to go a little more into detail, though even here they were pressed sore for time, because of the extremely vital and interesting nature of these books.

Besides these main courses we had several studies on *Personal Evangelism*, *Selected Psalm*, and in our chapel periods we had three series discussed: *Following Christ*, *The Way of the Cross*, and *The Holy Spirit*, the last of which is being written more in detail by the teachers who gave the talks.

On Sundays the students had opportunity to put into practical use what they had learned during the week and to find out for themselves what a joy it is to serve God in the harvest fields, only a taste of the joy to be sure but enough to know whether they would like to spend more of their lives in the work. By sending the students out in groups, which had been organized during the week, we were able to reach ten places: Five churches, three school houses and two halls.

The daily schedule was none too light but was well followed by all those who were in attendance, for the students, realizing at the outset that the hard work was for their own benefit, were willing to expend the necessary efforts. The schedule kept the students busy from six thirty in the morning, when they opened the day with private prayer, until ten at night. Two classes in the morning when the full time students were able to receive more personal attention and two classes in the evening, when the general public came to listen or study as they chose, filled these hours with the taking of notes and during their study hours with the filling of the assignments.

During the few weeks we were together, the students were encouraged to have personal interviews with one or another of the teachers, and it is interesting to note that nearly every one had such an interview. Here in quietness, with no curious eyes about, nor yet any pressure from without, the student and the teacher were able to discuss the personal problems lurking in the dark or even in the twilight of one's life. The searching light of God's Word brought such things into the sunny noon-day and there basked them until the danger of living in the twilight and the beauty of walking in the light had been clearly seen. Heart searching confession to God upon our knees was the result, for when we confess our guilt, He makes us guiltless by forgiving, and then forgetting our sins. During these hours many found Christ as their Saviour; others resumed fellowship with Him after collisions with the evil one in their twilight religion; and many Christians found the hindrances of growth in their lives and found the means for growth.

In all it can be said that the Bible Institute, though it was in its first year and though given on short notice, proved to show what God can do when we do not get in His way, but serve as yielded instruments in His skillful guiding hand. We prayed for the Institute. God answered our prayer. We prayed for His rich blessings in our lives and in our midst while together. God answered those prayers. We yet prayed for His continued blessings as we departed to our homes. We know that God shall answer our prayers.

Finally I want to leave with you a verse that was constantly on our hearts as we saw Him answer our prayers: "Now unto

On behalf of the Midale Lutheran Bible Institute I want to take this opportunity to express our appreciation to the town of Midale for their kind and faithful co-operation during the school term: for the use of their homes in helping to house the students; for the contributions of food and money we received, thus decreasing the expenses of the individual students; for the liberal reduction in prices we received from the stores in the town; and for the many prayers that were offered up by the Christians in the near-lying district. May God in His own way bestow upon you His blessing of salvation and comfort throughout the coming years in your lives and homes for your help in His work.

Then on behalf of the students and visitors who attended the school I want to give our sincere thanks to the visiting teachers, Rev. G. J. Ostrem, Rev. Chr. Hoveston, and Rev. A. M. Vinge, for the excellent services you rendered during your stay

## THANKS.

with us. God marvellously guided in sending you here in answer to our prayers, and while we thank Him, to whom all glory goes, for having answered our prayers, we yet thank you for having been obedient to the calling when you saw the door opened for your coming to be with us. And again though we thank you, it is God who gives you the blessing, for I am convinced that we never do a task in His kingdom but He gives us strength to perform, added grace for our lives, and vision to see another task yet to be done. May your years of labor in the harvest field be many, sowing plentifully, reaping abundantly.

Finally and most of all we do thank God who has wonderfully been with us, bestowing His blessings and fulfilling His promises in a way that passes understanding. Surely He has strengthened our faith and shown us HIS way more clearly for having brought us together for the study of His Word.

— Robert Trygstad.



Students in Midale Bible Institute, Midale, Sask., Winter term 1934.

## "It Is Good For Us To Be Here."

"Behold how good and how pleasant it is for brethren to dwell together in unity." Ps. 133. Thus wrote the Psalmist. Some hundred years later Peter, James and John were with Jesus Christ in the holy mount; they saw His majesty, and expressed their heart's desire by the words: "It is good for us to be here. . ."

When yet a few hundred years had passed by, a group of young people were together at Midale, Saskatchewan, for Bible study. Again we heard the expressions: "Behold how good and how pleasant it is for brethren to dwell together in unity," and "It is good for us to be here."

Why was it good to be there? There was nothing too exceptional about the town that it should be the reason. The "school room", being in a plain church building, had no particular attraction about it. The "boarding club," held in the basement of that church possessed no extraordinary fascination for us, with the exception of the Christian fellowship we had with the cook, and the participation in the good food she prepared for us.

What was it?

There was *Christian Fellowship*. As Christ was with the disciples on the mount, so also He was there with us. His children met each other. In Him they loved each other. There was a spirit of unity and harmony in a measure I have never experienced in any other place.

Were the students there just for fun? No. Again I will say, No. There was a spirit of industry, and they, together with the teachers, were there for a purpose. It

Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

— Robert Trygstad.

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## Five Barley Loaves and Two Small Fishes.

"There is a lad here, which hath five barley loaves, and two small fishes." The loaves were few, the fishes only two—and they were SMALL. This is a time of depression and has a tendency to depress the hearts of those whose hearts should never be depressed—God's own children. Martin Luther having become very discouraged when the opposition was great came home one day only to be met by his wife dressed in garment of mourning. Inquiring as to the reason, he was told that he had been so depressed she thought that God must be dead. It taught him the lesson. What kind of Lutherans are we?

In the minds and hearts of many there were dreams and plans for a short term Bible course, but there were difficulties. This is a drought district and the usual suggestion came—Wait for better times. But because there were prayers behind the longing, the idea came out and sunned itself again and again. Then the decision was made. Premature it seemed to some of us—but yet it came.

Mr. Robert Trygstad and Mr. H. Egland had the conviction that the time to make a move had come. Letters were sent to pastors and interested lay people in the district. The idea took definite form. In two short weeks the school would open.

The students came. Twenty-five were present at the opening exercises and the number grew and multiplied until at the close forty-two full time and four part time students were in attendance, besides a great many regular visitors who, however, did not register to take up the work.

Man, being what he is, the problem of food and lodging had to be met. Mr. Robert Trygstad was peculiarly fitted to meet this problem, since he had been in attendance at the Canadian Lutheran Bible Institute in Camrose, Alberta, during the opening term. A great deal of organizing had to be done. The students were organized into a boarding club. The basement of the Bethlehem Lutheran Church, Midale, served as the "kitchen and dining room", while the church auditorium was used for a class room. Mrs. Alfort Torgrenud kindly volunteered to serve as cook, gratis. She was "Ma" to the student body, and her children, the students, took turns in helping in the kitchen.

The produce brought in by the students was credited on their board. Donations of produce and money given by interested and helpful friends of Midale and the vicinity also served to decrease the expenses for the individual students. The rooms in the homes of the people in the town were offered to the students free of charge, and thus with free room and no tuition charged the actual cost per week for each student was \$1.25 for those who registered the first week, and \$1.50 per week for those who registered later.

A two-period session of Bible study was held each evening for the benefit of those who, because of their work, were unable to attend during the morning hours, the full time students also attending for the studies. Here three or four times a week collections were taken. Gospel groups were sent out each Sunday to the outlying district and through collections and offerings, the expenses of the groups, the teachers travelling expenses, coal and light for the church, and incidentals were met.

The school has been another evidence of God's blessing, showing how God is interested in us and in the details of our lives, and how He is greater than the depression. Even a few loaves and small fishes in His hands multiply to satisfy the needs of His children. Best of all—we thank God that the "Spiritual Depression" was lifted from many hearts. They also thanked God and took courage. To Him be the glory now and forevermore.

— Vinge.

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**This Issue.**

This issue of the C.L.B.I. Bulletin is not only sent out to the members of the C.L.B.I. Association but also to a large number of Lutherans who, we hope, will be interested in learning about the Bible school movement. We are very happy that we are able to co-operate with the M.L.B.I. (the Bible school at Midale, Sask.) in this issue. And we are thankful to the publishers of the Norwegian paper "HYRDEN" and the Danish paper "KIRKEN OG HJEMMET" that arrangements could be made by which this issue reaches all their subscribers.

The next copies of the C.L.B.I. Bulletin will most likely again be mimeographed. This paper will be sent, free of charge, to all donators to the C.L.B.I.

Rev. E. Nommesen, Edmonton, opened our eyes for many interesting and inspiring details in the Book of Ruth and besides gave some very helpful lectures on three afternoons; and Rev. A. Franzen, Edmonton, gave us a scholarly outline of the letter to the Hebrews.

Two afternoons we gathered for free round table discussions about practical problems. The topics were introduced by Rev. A. A. Nelson, Saskatoon, Sask., and Rev. Ivar Saugen, Viking, Alta. Pastor Saugen, who stayed with us several weeks as a student, assisted also at other times.

Other speakers have been Rev. J. J. Akre, Melville, Sask., president of the Canada District of the Norwegian Lutheran Church; Rev. Nels Carlson, Camrose; Rev. O. O. Haugen, Valhalla, Alta.; Rev. P. Rasmussen, Wayne, Alta.; Rev. N. T. Braa, Camrose; Rev. A. Tveit, Edberg, Alta.; Rev. Lerseth, Bawlf, Alta.; Evangelist Ronning and Rev. Gilstrom (both these two last mentioned men are former missionaries to China); Mr. Casper Knudson, Elbow, Sask., chairman of the Inner Mission Federation of Canada; Evangelist Arne Nyheim, Camrose; Mr. Walker, Armena, Alta., president of the Alberta Lutheran League; Mrs. Rev. Nels Carlson; Mrs. G. M. Trygstad, who showed several interesting things from China, where she has spent twenty years; Mr. A. Lewis, Camrose; Mr. Anton Pedersen, Bittern Lake; Mr. G. Hauglund, Edmonton; Mr. Chris Hedegaard, Alliance, Alta., and others. We are grateful to all these and to a large number of visitors, who have brought brief greetings to us at many different occasions.

The school has aimed to put the students to work in the Word of God and thus give them clear and definite Bible knowledge. The examination papers in the middle and the end of the term proved very clearly that this had been accomplished even to a greater extent than most of us dared to expect.

But a still greater emphasis has been laid upon the spiritual side. The Christian fellowship, personal talks and the prayer meetings have born rich fruit. The two all day prayer meetings have been particularly helpful. There is no doubt in our minds that there has been a real growth in spiritual life and Christian character building among our students, and although we as a whole were very happy for the students God gave us in our first school year, we are still more thankful to Him for this year's class. All our students have made hospital calls, and a number have also been out to proclaim the Gospel in songs or testimonies at several different places.

The regular teachers have been busy preaching the Word of God practically every Sunday in the term and sometimes also on week days. Both teachers have spoken at different occasions at Camrose. Pastor Trygstad has also visited Vang, Hay Lakes, Wetaskiwin, Scandia, Donald and Bawlf. Pastor Nyholm has spoken at Fridhem, Edberg, Rosebush, Dickson and Edmonton. In this last mentioned place he addressed the Alberta District of the Augustana Synod, and preached in the Nor-

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wegian and the Danish Lutheran churches.

Every other Saturday evening the students have gathered for a social. One of these evenings was spent in the home of Mr. and Mrs. L. E. Loveseth.

The school room has been furnished with new wall maps, and a number of books has been added to the library, thanks be for gifts to the library fund. This has been a real help for the students. We hope that further additions may be made to the number of books we have. A fine improvement has been made by the students, who have varnished or painted our school desks, library table etc.

Closing meetings will have been held when this is being read. The invited speakers are Rev. Vilh. Beck, president of the West Canada District of the United Danish Lutheran Church, Rev. J. Rodvik, Donald; Rev. E. Nommesen, Edmonton; Rev. A. Tveit, Edberg; Rev. A. Ericksson, Camrose; Rev. Nels Carlson, Camrose and the two regular Institute teachers.

Board meeting will be held on Friday March the 23rd in order to make plans for next year. At this writing, right before the board-meeting, we are short of about \$360.00, but we trust in the Lord.

In closing this report we want to express our sincere thanks to all those who have been remembering the Canadian Lutheran Bible Institute in their prayers. It is indeed encouraging to learn that so many are interested in the Institute. A few days ago personal greetings were brought to us from friends in Peace River, and a day or two ago we received a letter from our mother school, the Lutheran Bible Institute in Minneapolis, telling us that they often remembered us before the Throne of Grace. We are also remembering our friends in our prayers, and may our Heavenly Father richly bless you all!

"The God of peace sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

Brethren, pray for us." (1 Thes. 5: 23—25.)

In behalf of the C.L.B.I.

Paul Nyholm, Dean.

**Bible Summer Camps.**

Plans are being made to conduct Bible camps at different places in Western Canada. The second week in July a camp will be held at Viking, Alta., and in the two last weeks at Sylvan Lake, Alta.

In Saskatchewan camps are being planned at Cypress Hills and at Carlyle Lake.

These camps are being held independently of the C.L.B.I., as it was felt at the annual meeting that the Institute is not yet in a financial position to arrange for a summer camp.

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**THE SECOND SCHOOL . . .**  
(Continued from page 4)

The school has been privileged of having three guest teachers, who each spent a couple days with us. Rev. A. A. Nelson, Saskatoon, Sask., pointed out the high spots in the letter to the Philippians;



## RØVEREN SOM GIKK FRI.

(Fortsat fra side 2)

Barabbas sitter og er snart i begrep med aa gaa forbi ham. — Den sist ankomne vandringsmanns røst naar hans øre, han synnes aa kjenne stemmen igjen og ansiktstrekken. Hvor hadde han sett dem? Jo, jo, det er ham, han som hang paa korset, han som opgav aanden og befalte den i Guds hender. Men lever han? Dette syn slaar Barabbas med forundring, men nu naar disse ord hans øre: "Saaledes maatte Kristus lide og paa den tredje dag staa op fra de døde!" Med ett lysner det op i Barabbas sjel. Han farer op, kaster sig ned for Jesu føtter og til de to medvandreres store forbauselse roper han: "O Jesus, O Messias, forbarm dig over mig!"

Fra den dag var Barabbas et nytt menneske.

### Jesu Grav.

I gamle dager hadde velstaaende folk i Østen alltid et hus ferdig til den døde inne i den kjølige fjellvegg, i hvilket alle vedkommende families medlemmer etterhaanden fant sitt hvilested. Saadanne graver befant sig derfor ikke paa en almindelig begravelseplass, men i en have eller et landsted. Et kammer var uthugget inne i fjellet, og i dettes vegger uthulet man smaa menneskelange kamre, hvor de døde hvilte. Et saadant gravsted eiet Josef av Arimatæa like i nærheten av Golgata.

Josef og Nikodemus hadde hast—ennu før solnedgang kl. 6.30 maatte Jesus være begravet, ti da begynte sabbaten. De hadde formodentlig med sig en tjener, der paa et esel førte nesten hundrede pund myrra med. Forsiktig som frykte at det skulde gjøre den døde mester ondt, tar de ham ned av korset og inhyller ham i det fine linklær, mellom hvilket en del av det medbrakte urter legges. Ofte ser de efter solen om tiden gaar fra dem. Saa bærer de tause, bedrøvede menn den døde paa sine skuldre over til Josefs grav. Kvinnene som ennå dvelte der, dannet sørgefølget, som under sakte hulken fulgte den elskede døde.

Da de kom til graven, maatte en av de bærende gaa inn først og løfte liket inn. Men inne i gravkammeret var der bedre plass til aa berede Jesus til hans stenleie. Med van fra cisternen, med hvilket deres taarer bløttet sig, vasket de trofaste kvinner blodet fra den dodes ansikt og saar, og ordnet det blodige haar. Da de tok den siste smertelige avskjed, saa de med vemodig glede hvorledes begge de trofaste menn vilde gi mesteren en begravelse, verdig en fyrste.: Kostelig, duftende aloeved blev lagt i ødsel fylde sammen med myrra mellom de hvite linklær og resten la man inne i gravkammeret paa stenbenken. Her hvilte da Jesus i en ennå ikke av nogen forraatnelse berørt grav. Saaledes sømmet det sig for livets fyrste.

Derpaa veltet de en stor sten foran den lave dør til graven, som man pleide aa gjøre til beskyttelse mot vilde dyr og andre paatrengende — og gikk saa tilbake til staden.

Neppø en time efter solnedgang steg den store, sølvklare maane op bak Oljebjerget i sin majestetiske hvite glans. Og den lyste over Getsemane, hvor den igaar hadde vært vidne til den svære sjeleangst, og over Josefs gravkammer, hvor det trette legeme hvilte efter dødskampen.

Sabbatsnatten var brutt frem. Og fra den stille klippegrav i haven begynte en ny sabbat aa utbre sine vinger over den forløste jord. — (Bibelske Spor.)

## Troskap — Loyaltet kræver det.

Av Dr. S. C. Eastvold.

Kirken, vaar kirke, din og min kirke har nettop latt utgaa en opfordring ianledning den første kvartalinnsamling til samfunnsbusjettet.

Troskap mot Frelseren kræver av oss full deltagelse i denne saa paatrengte henvendelse. I den nu innværende fastetid lyder fra tusener av prækestole til tusener av tilhørere kraftige alvaarsord om vor Herre og Frelseres bitre lidelse og død for oss; og atter engang blir det oss klart hvor vi som best kommer tilkort uten Guds kjerlighet og naade. Atter engang er vi blit minnet om den Guds kjerlighet, som er større og rikere enn skjensel, lidelse og død. Atter har vi faat vore øine oplatt for hvorledes denne Guds uendelige, uutslukkelige kjerlighet bestod ildprøven paa Golgatha-høien. Og atter engang har korset tolket for oss den strenge, ubarmhjertige dem, som venter den Kristløse synder. Ingensinde ellers faar vi en saa rystende tolkning av Guds strenge, ubønhørlige ubrytelige lov som nettop her. Men denne samme helige, ubøielige, ubønhørlige lov, som krævet full fyldestgjørelse for synnen, blev i vort sted opfylt av vor kjære Frelsermann.

Nu venter han troskap av oss. *"Mon han vil finne den i oss?"*

Troskap mot apostelkirken kræver av oss troskap likeoverfor vor kirkes krav til oss

den dag idag. Kast bare et blikk paa de Makedoniske kristne i kirkens første dage. Paagrunn av sin tro tapte de sine betrodde stillinger og hele sin verdslige innflytelse. Deres eiendomme blev beslaglagte. De utstod alle slags undertrykkelser og blev plaget og forfulgt paa aldeles ubeskrivelig vis. Men ut av sin dype armod sennte de dog sine gaver til apostelen Paulus, og led endog martyrdøden for Kristi saks skyll, om dette falt i deres lodd. Derfor er disse Makedoniske kristne ennå den dag idag som et rent under innen kirkens historie. Igjen og igjen likefrem tigget de apostelen om aa motta deres misjonsoffere. Selvom de var de eneste, som utviste gavmildhet minnet de aldri apostelen om den opofrelse de hadde utvist. *Tvertom, det var apostelen, som minnet dem om og roste deres eksemplariske opofrelser.* Plikter nu ikke vi i lyset av den slags tradisjoner at utvise lignende troskap? Eller skal den tids kristne staa frem og dømme den slegt, vi er lemmere av?

*Troskap mot vore bekjennelser kræver vore rikelige bidrag.*

Vi lutheranere fremtrær jo med paastande, som maa forekomme kristenverdenen ellers likefrem brautende. Vi anser vore bekjennelser aa være, og vet om dem at de er Guds sannhet, og de er oss derfor likesaa kjære som vor frelse og salighet. Derfor maa vi ogsaa med frimodighet bekjenne dem for vore medmennesker. Se (Rom, 10, 10. Matth. 10, 22. Luk. 12, 8) Dette vort lys maa ikke skjules under en skjepp. Fordi vi elsker vor lutherske tro, maa vi ogsaa bekjenne den for alverden. Etterhvert som vranglere vinner fremgang, maa vor iver for sann, bibelsk rettroenhet økes. Som Satan søkte at myrde vor Herre Kristus, saaledes søker han fremdeles at avsvække og undergrave de lærdomme Herren selv har gitt vor lutherske kirke. Derfor maa vi frimodig, offervillig og kraftig, i troskap mot vore bekjennelser, enes om aa fremlægge for verden det vidnesbyrd vore lutherske bekjennelser innebær. Og det er nettop dette vi ved vort synodale busjett søker aa gjøre.

*Troskap mot vore anstalter og gjøremaal ellers kræver vore bidrag.*

Adsprette, fortapte, forlorne sønner og døtre gaar om i verden uten haap og uten Gud. Vore kristelige skoler, de virkelige arnesteder for bevarelsen av alt, som er best i vor sivilisasjon, er i betrykk paagrunn av mangel paa den fornødne understøttelse. Foreldrelose barn banker paa vor dør og vi nødes til at nekte dem hjelp. En gutt i min konfirmandklasse spurte mig nettop imorges: "Hvordan vil det gaa de ufrelste hedninger paa dommedag? "Gutten min," svarte jeg, "det er mig meget mere magtpaaliggende aa spørre dig og de øvrige 70 barn i denne klasse hvad der vel vil times oss hvis vi later dem dø uten aa senne dem evangeliets budskap, bare fordi vi har været likegyldige og etterlafe likeoverfor deres fortapte tilstand. Hvad vil Gud gjøre med oss tror du, gutten min?" Sann troskap kræver av oss under forvaltningen av de midler Gud har gitt oss, at vi gjør mere for vore anstalter baade hjemme og ute enn vi hittil har gjort.

*Troskap mot vore fedre*, som i sin tid levte og virket forat vi kunde faa beholde den arv de etterlot oss, kræver av oss at vi helttemodig gaar fremad i deres fotspor. Om ikke dette nettop paa alle materielle felter, saa dog etter de samme prinsipper i behandlingen av de forskjellige opgaver vi har.

*Troskap mot vort folk* kræver at vi prester og ledende lægmenn opmuntrer til, og gaar i spissen naar vort synodale busjett er paa tale. Spørsmålet er ikke om hvor lenge vor arbeidsmark i fremmede lande kan holdes gaaende, men heller om hvor lenge hjemmekirken kan eksistere etter den slutter aa fremme Frelserens store, hellege sak hele verden over. Troskap mot min kirke ialminnelighet er altid den beste slags troskap mot den menighet og det kall jeg tilhører eller for tiden betjener. Nu har vi jo vistnok allesammen vore stedlige vanskeligheter aa kjempe med. Men la oss dog alltid ta sikte paa aa faa vort folk til heller aa slutte med aa lægge de rikeste offere paa forfengelighetens altere, enn vedbli med aa tillate et systematisk tyveri av det, som virkelig hører Herren til. Det nu innværende tidstrum bør dog ha aapnet baade vore presters og vort lagfolks øine for at alt karakter og frelse koster har været i overmaal lagt paa selvskhetens og egennyttens altere. Den lønn folk har høstet har været ødslig tomhet for alle deres opofrelser og samvittighetsnag for deres daarskap. Og den endelige lønn for slikt sløseri er bare elendighet, daarskap, fattigdom og aandelig blinnet og nøkenhet. Folk er altid sene til aa lære, men vi bør da nu endelig en gang ha faat øine op for, at vor troskap mot vort folk og dets tradisjoner kræver av oss at vi opmuntrer dem til mere systematisk understøttelse av vor kirkes, Herrens kirkes gjøremaal.

*Troskap mot vort samfunn og vore retmæssig valgte ledere* kræver at vi samles om vor fælles fane og ikke svikter. Vort alminnelige aarsmøte og vore distriktsmøter har fremlagt et program for vor virksomhet, som er mest skikket til ret aa etterkomme paa beste maate den oss av Herren betrodde opgave, (Matth. 28, 18—20). Aa hvor usigelig trettende det derfor er aa læse den menigsløse, dadlende kritik, som vor presse fra tid til annen byr paa, utgydelser, som bare er myntet paa a fremme personlig ærgjerrighet eller paa at opna letvunden offentlig omtale. Atter og atter saares opriktige kristnes finfølelser ved denslags ubeføiede angrep; at bli var den tankeløshet og den uforstann, som saa ofte lægges for dagen av dem, som vil kaste stenk paa og nedsætte deres arbeide, som kirken har kallt til aa gaa foran i dens virke er alt annet enn opmuntrende. Men, Gud være lovet disse negative kritikere er dog faa i sammenligning med den skare tause, tilfredse, villige arbeidere, som trolig ber for, fremmer og ofrer til vort samfunns virke. Og glen nu ikke at der ikke finnes noen blant oss, som er mere tro og opofrende enn nettop de, som er under ansvar, vore valgte eller kallte ledere, lærere eller misjonærer hjemme og i det fremmede.

*Lat oss derfor samles om vore opgaver med en fast vilje til aa vinne frem. Lat oss bevise vor troskap mot Herren ved aa være lojale mot vort kirkesamfunn, vore anstalter, vore salig sensovne ledere, vort Folk overalt og vore nuværende ledere* ved en villig og offervillig deltagelse i vort fasteoffer til anskaffelsen av midler til paa ærlig og oss værdig vis at fremme den gjerning, som ligger for oss. Datoen for denne innsamling er den 1ste april. Lat oss skynne oss med aa ta arbeidet op saa snart ske kan. Samler vi oss alle i troskap om opgaven skal vi kunne være viss paa et heldig utfall aandelig og finansielt. Aa la dog begge disse formaal stadig faa en fremskutt plass paa vor bønneliste.

## Berømte menns ord om bønn og tro.

Det er aldeles feilaktig aa tro at det bare er de enfoldige og ubetydelige som tror paa Gud. Mange av tidens lærde og fremragende menn har uforbeholdent bekjent sin tro paa Gud og Frelseren.

Sir Isaac Newton var en bønnens mann. Engang sa han: "Jeg kan med mitt teleskop se millioner mil ut i verdensrummet. Men jeg kan gaa inn i mitt rum og gjenem bønnnen komme Gud og himlen nærmere enn ved hjelp av alle verdens teleskoper."

Prof. Alexander Russel Simpson — medisinsk doktor og en av kloroformens oppfinnere — var en ivrig bibelgransker. I sin avskjedshilsen til Edinburghs studenter i 1905 sa han bl. a.: "Jeg vet ikke hvor pessimistisk jeg skulde ha staatt her foran eder, om jeg ikke allerede i min ungdom hadde lært Kristus aa kjenne. Han er hovedaaren i den strøm som er nødvendig for all fremadgaaende sivilisasjon. Han gjør krav paa aa være den første og den siste, ja livet selv. Han var død, men han lever for evig og har nøklene til døden og dødsriket. Min erfaring tvinger mig til aa anerkjenne dette krav." Den berømte videnskapsmann døde ved et ulykkestilfelle i 1916. Hans tro paa Gud varte til det siste.

Den store schweizisk-amerikanske zoolog og geolog Louis Agassiz mente at Gud fant behag i aa aapenbare sine lover for sine lydlige barn. Han var overbevist om at han hadde gjort nogen av sine mest verdifulle opdagelser ved bønnens hjelp.

Oppfinnelsen av telegrafen blev gitt til verden som svar paa bønn. Professor Morse sa herom: "Gud aapenbarte det for mig som svar paa bønn og ikke fordi jeg er bedre enn andre mennesker." Det første telegram som blev avsendt 24. mai 1844, lød ogsaa: "Hvad har ikke Gud gitt."

Sir Andrew Clark, en av de mest berømte læger i England i det 19. aarhundre, sa: "Ingen som har foretatt tilstrekkelig observasjoner og refleksjoner kan tvile paa at der fins et lægemiddel, men ogsaa bare ett, for alle sjelssykdommer, og dette lægemiddel er aa søke i Jesu Kristi person og verk." Fra svensk. •

## Hvordan er Gud?

(5. Mos. 4.)

1. En hellig Gud som hater og dømmer all synd.

Herren din Gud er en fortærende ild, en nidkjær Gud (v. 24).

2. En naadig og barmhjertig Gud mot alle som omvender sig til ham.

Naar du er i trengsel . . . da skal du omvende dig til Herren din Gud og høre paa hans røst. For Herren din Gud er en barmhjertig Gud; han skal ikke slippe dig og ikke la dig gaa til grunne (v. 30—31).

Men Eder har Herren tatt og ført ut av

jernovnen, av Egypten, for at I skal være hans eiendomsfolk (v. 20).

3. En nær Gud som lar sig finne av dem som søker ham.

Hvor finnes det et folk, om det er aldri saa stort som har guder som er det saa nær som Herren vaar Gud er oss, saa ofte vi kaller paa ham? (v. 7).

Der skal I søke Herren din Gud, og du skal finne ham, naar du søker ham av alt ditt hjerte og av all din sjel (v. 29).

## Jeg vilde saa gjerne dikte en sang.

Jeg vilde saa gjerne dikte en sang som klarte aa lindre all smerte, — vekke tillive en evighets trang for det tunge angstfulle hjerte.

Og vilde jeg synge den varlig ut til alle søkende sjele Slik at de maatte faa fred med Gud og gleden med anfre faa dele.

Og sangen den skulde mindene gi om vaaren med hele dens følge. Og aldrig, nei aldrig den skulde tie — en brusende, tonende bølge.

Jeg vilde saa gjerne dikte en sang som klarte aa linde all smerte — vekke tillive en evighets-trang for det tunge angstfulle hjerte.

Nils Lamberg.

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J. J. Akre,

Formand for Board of Management for Outlook College.

## Repentance and Conversion.

What is Repentance and Conversion? Do you wish to know? And is it your honest purpose to take steps indicated by the answer of God's Word? We ask the question in all seriousness, because if you are not honest about it in your heart, the information will do you no good. In fact it will do you more harm than good. The "No" of disobedience to the light only hardens the heart and makes our indifference to set like cement.

But the fact that you are reading this tract would indicate that you are really desirous to know the truth and that it is your honest intention to comply with the will of God as He makes it known to you. So taking this for granted, let us proceed to answer our first question, "What is Repentance and Conversion?"

But first it may be well to indicate what it is not. It is not "feeling sorry for your sins." And it is not an emotional shock received at a "revival." We cannot feel sorry for our sins. And indeed it is not a matter of "feeling" at all. Repentance is believing what God says about sin, and accepting His judgement upon it. It is the assent of our conscience to His verdict. It is admitting our guilt and saying "Yes" to God, when the Spirit of Truth makes it clear to us that we are in the wrong. It is going to God in prayer and confessing our sinfulness and sins to Him.

When David said, "I have sinned" (II. Samuel 12:13), and when the Prodigal Son said, "I have sinned" (Luke 15: 18), they repented. They were convicted of having sinned and they humbled themselves under the mighty hand of God by pleading guilty to the charge and throwing themselves on the mercy of the court. This was their repentance. That is, their repentance consisted in the act of confessing their sins and laying them before God without any excuses.

But possibly you are not ready for this. Perhaps you are not convinced that you are a "lost and condemned creature." It may be that you are not penitent at heart. Then permit me to suggest that you try to resist temptation and turn away from everything that you know is wrong in your life —everything that the Bible and your conscience condemn. Refuse to yield. Say "No" to every wicked deed and every evil inclination. Do this for one day, one week, one month. If you do this with a determined will not to yield at a single point, it will not be long before you will discover the reality of sin, the power of sin, your own helplessness, and your need of a Savior.



Instead of remaining indifferent, you will be alarmed and distressed. Instead of success you will experience humiliating defeat.

But if this is to be the result of your struggle, it is also necessary that you continue to read your Bible faithfully every day. It will not give you much comfort. In fact, it will judge you and condemn you. It will inspire fear and grief. But this is an important part of your conversion.

Does this resistance and this reading make you a Christian? No, it will lead you into conviction of sin. It will reveal your lost condition. It will make plain to you that you are traveling on the broad road that leads to destruction. But when the Holy Spirit has accomplished this work in your heart and brought you to the edge of despair, He will also bring you to your knees in the surrender of a confession of your sins. Your heart will cry out for deliverance and salvation. You will turn to the Savior that God has provided for us who find that we cannot save ourselves and that without Him we are lost. You will pray forgiveness. You will ask Him to accept you just as you are "without one plea but that Thy blood was shed for me." You will say, "Just as I am, and waiting not to rid my soul of one dark blot to Thee whose blood can cleanse each spot, O Lamb of God, I come, I come." You will also be given grace to continue with the rest of the song, and especially the fifth stanza, "Just as I am, Thou wilt receive, wilt welcome, pardon, cleanse, relieve, because Thy promise I believe, O Lamb of God, I come, I come."

And He will also give you grace to believe that promise and accept the assurance of His own word that your sins are forgiven for His sake—not because of your repentance or Bible reading or prayers or anything else, but as a free gift of God to those who trust in Jesus only for salvation.

This faith in Christ is salvation. In that trust you are "saved." Handing yourself over to Him to be saved by Him and believing that He means what He says, makes you a Christian. When the publican in the Temple prayed "God have mercy on me, a sinner!" Jesus said, "This man went home justified"—that is, right with God. —Lutheran Bible Institute Tract Service.

### Letting it work in.

A small boy was watching his father oiling his bicycle. After he inserted a few drops in the wheel, he gave it a turn.

"Why do you turn the wheel?" the boy asked.

"To let the oil work in," replied his father.

*What good is listening to and reading God's Word if we do not let it work in?*

### Receiving God's Blessing.

One of two neighbours kept his water-but and guttering round his house in perfect order, hoping for rain. The other let his guttering get clogged up with leaves, and his water-but was allowed to leak.

When at last the rain came, one had his water-but filled with beautiful, soft water; the other was little the better, for the rain-water was wasted.

*Many of God's best blessings are wasted because people do not get ready to receive them. God cannot bless those who pray for help unless they are willing to do all within their power to help themselves.*

### A searching question.

A little boy who had been accustomed to saying his prayers, one night surprised his mother by refusing to do so. On being questioned, he answered:

"Do you and daddy pray?"

The mother shamefacedly answered:

"No, I'm afraid we don't now, although we used to years ago."

Said the little boy:

"Well, do you think it's fair, mamma, that a little chap like me should do all the praying for this house?"

The mother was very much taken aback, and spoke to her husband on his return from work, whereupon they decided to go and seek Christ once again. Now the happy family occupy a pew in the local church.

*We cannot expect our children to live a Christian life unless we set them the example.*

The Sunday Companion.

### Gems.

It is a greater gain to suffer the loss of all things, that we may learn to depend on Jesus alone. —Foley.

True repentance is to cease from sin. —St. Augustine.

He who can not forgive others breaks the bridge over which he must pass himself. —George Herbert.

## YOUNG PEOPLE'S LUTHER LEAGUE COLUMN

### The Fourth Wise Man.

*Do you ever see God in the people who help you?*

Generations ago, a man said: "Oh that I knew where I might find Him! that I might come even to His seat!"

Do you ever see God in the people you help? In a wonderful little book called "The Story of the Other Wise Man," we read of one who in ancient times spent his life in quest of the Christ. He had agreed with the three other Wise Men that, when they saw His star in the east, they would meet at a certain place, and journey together to where the Child Jesus was, and present their homage and their gifts.

Artaban, the other Wise Man, set out in good time to join his companions. By the way he met a wounded traveller, and he tarried to show mercy. Consequently when he arrived at the place of meeting, his companions had already gone to Bethlehem, and presented their gift to the Child. Artaban arrived later, only to find that the Object of his quest had departed into Egypt.

Having gifts to offer, he followed, but though he found many to help—for he had a loving heart—he found no one to worship. He travelled far in search, and at length, old and worn, he arrived back in Jerusalem on the day of the Crucifixion, having spent all but one gem in the relief of human need.

Artaban's heart still beat high with hope, for the thought he would be in time to pay the ransom and free the Christ from the hands of the cruel men. Just as he went down the street on his way to Gol-gatha, however, he saw a young girl being dragged into slavery because her father was unable to pay his debts.

"Save me — save me from worse than death!" cried the girl, as she clung to his robe.

Touched with pity, the Wise Man paid his last gem and ransomed the girl. Then just as he led her away from her cruel captors, feeling sorry that he had spent all for man that he had meant for God, a voice, sweeter than music, said to him: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done unto Me."

Do you ever see God in the people who help you? Have you not been in a difficulty, and a friend has come along with advice, that has opened up the way for you, that has enabled you to do something that otherwise you could not have done?

So, then, when we meet some kind and unselfish person, whom we know really desirous our highest good, may we not say with the poet: "Hush! What if this friend happen to be — God?"

Sometime we hear of people who see God in nature. Can we not see him in those we help and in those who help us? Do you ever hear God in a still small voice? A voice that speaks within, telling you to do the right thing, the kind thing? These are but a few of His ways of revealing Himself. Try to see God in those you help, and in those who help you. —A. C.

### A Father's Letter To His Boy.

My Precious Boy:

I wish it were possible to put in words my hopes for you. I can picture you coming into manhood, a superb manhood, with fine physique, a splendid brain, superbly trained and equipped for a glorious future.

There is practically no position in this country to which you cannot aspire. No one, however, can open the door ahead of you but yourself, nor can anyone else keep it closed against you. Only through your own efforts, your own struggles, can your ambitions be realized.

My boy, you must not disappoint your father's ambitions for you.

You can be a very much bigger man in the world than he has been. There are giant possibilities in you and you must keep climbing, growing, improving yourself at every opportunity, always bettering yourself until you lift yourself to the level of your highest gift. I am sure that you will justify your father's faith in you, that you will not fall short of his expectations. Oh! how I wish I could follow you through the years of your struggles and watch you climb to the glorious future which I am sure is waiting for you.

I have always felt, from a child, the presence of my dear mother. For many years, I have imagined her as a guardian angel watching her boy, warning him against wrong-doing, holding him back from going to bad places with other boys, from doing bad things. I seemed to hear her voice bidding me always to do right, not

to disappoint my mother's hopes for me, her confidence in me.

Remember, my son, there is no real satisfaction in doing wrong no real pleasure in it; there is nothing in it compared with the pain, the regret, the sting of bitter memory of it all. Doing right is the only thing that will give you satisfaction — living uprightly, telling the truth, always being square, straight and clean.

Always think of your body as something very sacred, as a beautiful temple for the housing of God's Spirit. Keep it pure and clean. Do not abuse it. Do not desecrate it. Guard it as your pearl of great price. Purity is power, is self-respect. It gives strength, untold satisfaction, unalloyed happiness.

Before many years my work will be done. I cannot change the past; it is beyond my control; all I can do is to improve what of life is left to me; to make the most of every day as it comes, which I try to do. My ambition is, as it has always been, to put my O. K. on every day's work.

If I could be put back where you are today, be given the chance to try again, with my present knowledge and experience, I would make a tremendous effort to improve on what I have done. Oh! how many of the pitfalls I have fallen into I would escape, how many blunders, mistakes, humiliating acts and experiences would I avoid.

My life on this earth is drawing to a close. Yours is just beginning. My hopes center in you. My dream is that you will carry forward the work that I have begun; that you will raise it to greater heights than I could have done. Take God with you for your Guide in all things. With Him pointing and leading the way I have no fear for your future. May He bless and strengthen you always.

Your loving Father.  
(Lutheran Teacher.)

### The Prison Pocket Testament Movement.

Of times well meaning folks say to me, "Isn't it a discouraging task working with criminals all the time?" I admit that it is often exceedingly disheartening, but not for the reason most often held by those who by virtue of lack of experience, do not understand. It seems that the idea is quite general that when one is committed to a prison he loses all his human attributes and, though we do not care to admit it, almost to be looked upon as being beyond the circle of possible redemption.

The more one comes in contact with such as these and lives with them their ideals, though often shattered, their hopes and aspirations, the more inevitably one comes to the conclusion, "There but for the grace of God, am I."

Only he who had the opportunity of contact with these men and women can possibly appreciate how close to breaking many of their hearts are. Cold though these hearts may seem to the casual observer, it has been demonstrated times without number what a minute amount of the sunshine of love and the milk of understanding human kindness it takes to break up that hard surface soil and prepare it for the sowing of the Life-giving Word of God.

One of the boys came to my office one day with a request for a small Testament which would not be too conspicuous when carried in his shirt pocket. He explained that he was not ashamed of the Book, but he felt that he did not care for the slurring reflections cast upon it. I had experienced some difficulty keeping a supply of Testaments on hand and the thought came to me that here was the inspiration for a special branch of the Pocket Testament League work, with young friends on the "outside" furnishing the testaments.

The inspiration has now become a reality and there is now a nice group of League members at the Minnesota Reformatory. I am taking the liberty of printing in part a letter written to me by one of the boys after receiving his Testament. I am sure he wouldn't mind. Here it is:

"Last evening I received a very nice pocket Testament from a young woman. The same evening that I received this letter I wrote for special permission to write to her so that I might acknowledge the gift. This pocket Testament is a very beautiful book and any person can be proud to own such a book. I know that I will always remember receiving this gift as it is the first time in my life that I have received such a gift from a young person. When I received this package, a feeling that is impossible to describe went through my mind as it seems almost unbelievable that a young person would take the trouble and the expense to

mail a gift of this kind to a person who is in an institution of this kind. I am writing to this young woman this evening acknowledging this gift. I want to thank you so very much for giving me the opportunity of receiving this gift and I will try to live up to the teachings of this Book."

If any of our Testament League friends should wish to be placed on our list of those who want to provide one or more Testaments, just write to our Prison Mission Dept., headquarters at 4332 Columbus Ave. S., Minneapolis, Minn. When your turn comes, you will receive a letter with information concerning the inmate and then we wish you would write a little personal message on the fly-leaf before you send the little Book on its life-giving way. That makes it just a bit more personal and that means so much to such as these. Remember this group in your intercessions.

— Roy E. Olson,  
Director, Prison Missions.

### Summary of Young People's Luther League.

#### TREASURER'S REPORT

Jan. 1, 1933, to Dec. 31, 1933.

#### RECEIPTS

Project Contributions from		
Leagues .....	\$12,160.48	
Project Contributions from Lutheran		
Students' Union	400.00	
Personal Project Contributions	96.00	
*Net Income from Fargo International Convention	1,759.06	\$14,415.52

DISBURSEMENTS covering all operating expenses for 1933 9,373.71

Accumulated Deficit on Jan. 1, 1933 5,780.66 15,154.37

DEFICIT on Dec. 31, 1933 \$ 738.85

*Project Contributions by Districts*

Eastern .....	\$2,926.62
Northern Minnesota ....	1,767.70
Southern Minnesota ....	2,231.95
Iowa .....	1,118.14
North Dakota .....	1,879.37
South Dakota .....	1,065.48
Rocky Mountain .....	466.93
North Pacific .....	400.25
South Pacific .....	201.69
Canada .....	102.35

Total .....

*Number of Contributing Leagues.*

1930.....	645
1931.....	752
1932.....	979
1933.....	1,105

R. E. Haugan, Treas.

\*Total Income less Convention Expenses.

### Blessed.

He prayed for strength that he might achieve;  
He was made weak that he might obey.  
He prayed for health that he might do greater things;  
He was given infirmity that he might do better things.  
He prayed for riches that he might be happy;  
He was given poverty that he might be wise.  
He prayed for power that he might have the praise of men;  
He was given infirmity that he might feel the need of God.  
He prayed for all things that he might enjoy life;  
He was given life that he might enjoy all things.  
He had received nothing that he asked for — all that he hoped for;  
His prayer was answered—he was most blessed.

— Author Unknown.

*Central Luther League, Moose Jaw, Sask. Rev. E. E. Hoff's charge, has invited the Manitoba and Saskatchewan Y.P.L.L. District Convention. Probably dates July 6-8.*

### Questions for the Quiet Hour

1. What was the end of Balaam?
2. To whom did our Lord say: "Behold I send you forth as lambs among wolves?"
3. Where did Peter heal a lame man?
4. To whom was Paul delivered to be taken to Italy?
5. Who was the father of the blind Bartimeus?

The answers to these questions and the questions coming in the April issue must be sent the Editor at the end of April. Write your answers on a card. Get acquainted with your Bible!